

Scattered

Pearls

Selection during the perusal of interesting events,
scholarly, knowledgeable and beneficial points.

Maulana Muhammad Yunus Palanpuri

S/o

Maulana Muhammad Umar Palanpuri



SCATTERED PEARLS

volume I

Maulana Muhammad Yunus Palanpuri

S/o.

Maulana Muhammad Umar Palanpuri

Translated by
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Contents

No.	
1.	Fore
2.	Eflo
3.	A p
	iniv
	wel
4.	The
	evil
5.	A s
6.	A s
	of A
7.	Call
8.	All
9.	Hor
	com
10.	Som
	rule
11.	An
12.	Wh
13.	Spe
	Dir
14.	Rec
15.	Rec
	che
16.	Rec
17.	Rec
18.	Som
19.	Tw
	and
20.	For
	wit
21.	A P
22.	All
23.	Fee
	cha
24.	The
	the
25.	Say
26.	A B
	de

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No.	Subject	P. No.
1.	Foreword.....	15
2.	Effort in Islam.....	21
3.	A preacher (Da'i) should keep performing good deeds individually along with his concern for communal welfare.....	21
4.	The amazing virtues of bidding good and forbidding evil.....	21
5.	A spell to exorcise the evil eye.....	22
6.	A special virtue of reciting the Holy Qur'an in the path of Allah.....	23
7.	Calling unto Allah in the late hours of the night.....	23
8.	Allah's Might.....	25
9.	How the Noble Prophet صلى الله عليه وسلم treated his companions.....	25
10.	Some deeds which shall save one from certain calamities.....	25
11.	An Ayat of the Holy Qur'an which confers honour.....	27
12.	Which creation was created on which day?.....	27
13.	Spend one Dirham for the sake of Allah and take ten Dirhams out of His treasure.....	27
14.	Reciting Azan into the ears of a grieved person.....	28
15.	Reciting Azan into the ears of someone whose characters changes for the worse.....	28
16.	Reciting Azan when pestered by Satan.....	29
17.	Reciting Azan when beguiled by evil spirits.....	29
18.	Some further instances when one should recite Azan.....	29
19.	Twenty angels are with every human being during day and night.....	30
20.	Forgiveness of all sins on account of treating a Muslim with respect.....	31
21.	A Prophetic prescription of how to avoid an evil death.....	31
22.	Allah does not look with mercy at a proud person.....	31
23.	Feeding one's Wife a morsel carries the reward of charity.....	32
24.	Three advices while the pious ancestors would give their friends.....	33
25.	Sayyidina Umar's رحمه الله good- consciousness.....	33
26.	A Prophetic prescription of how to save oneself from or despot's oppression.....	33

No.	Subject	P. No.
27.	A handful of date, which the Noble Prophet ﷺ gave to Sayyidina Abu Hurairah رضى الله عنه of which the he and others ate for 27 years.....	34
28.	A brief deed which yields tremendous us benefit and reward.....	31
29.	The Noble Prophet's ﷺ Character	31
30.	Sayyidina Umar's رضى الله عنه will at the time of his death.....	31
31.	Five phrases which Sayyidina Jibril عليه السلام taught to the Noble Prophet ﷺ who in turn taught them to Sayyidah Fatimah رضى الله عنها who in turn taught them to the whole Ummah.....	31
32.	Sayyidina Ali رضى الله عنه Preferred religion over this worldly life and learnt five phrases from the Noble Prophet ﷺ (Note: Nowadays a Muslim would say: 'Please give me five thousand goats and teach me those five phrases as well.).....	34
33.	The Sahabi who had the great fortune of prostrating on a spot which is superior even to the Arch and the kura!.....	31
34.	Justice Between two wives	31
35.	Sayyidina Ibn Abbas' رضى الله عنه Precaution.....	31
36.	The punishment of slandering a Muslim	31
37.	Whether it is permissible to write 'Bismillah' in the beginning of a letter.	31
38.	Those two Ayaat which the Beneficent himself wrote two thousand years before the creation:	41
39.	How the Noble Prophet ﷺ treated Sayyidina Hudhaifah رضى الله عنه	41
40.	An effective method of having one's prayers accepted.....	41
41.	Protection against each evil.....	41
42.	Protection against one's evening	41
43.	A strange incident.....	41
44.	An effective prescription for a blessed sustenance	41
45.	How Sayyidina Umar رضى الله عنه turned a reprobate into a religious minded person.....	41
46.	How poorly the Muslims were equipped during the Battle of Badr.....	41
47.	The story of the Noble Prophet's ﷺ son-in-Law, Abul Aas bin Rabi'.....	41
48.	A virtuous wife	41
49.	Three types of wrong-doing	41

Contents

No.

50.	The first
51.	The co
52.	witho
53.	One s
54.	wron
55.	An im
56.	Abdu
57.	As lo
58.	recom
59.	A stre
60.	The ap
61.	large i
62.	If the
63.	gover
64.	decide
65.	The sl
66.	The e
67.	Who
68.	هو و
69.	Entra
70.	perso
71.	Our p
72.	A lea
73.	Hero
74.	The w
75.	The li
76.	naked
77.	Don't
78.	The M
79.	indep
80.	The n
81.	Some
82.	were
83.	and S
84.	Umm
85.	Even
86.	times
87.	The V
88.	Tha
89.	Mass

No.	subject	P No.
50.	The first Eid-prayer ever offered in Islam	48
51.	The companion who belongs to the people of Paradise without having offered even a single prayer	48
52.	One who supports a wrong-doer is himself a wrong- doer.....	49
53.	An important advice given by Sayyidina Umar bin Abdul Aziz رضى الله عنه	49
54.	As long as your ablution remains intact, the angels shall record virtues for you.....	50
55.	A strong parable concerning minor and major sins	50
56.	The agreement which Allah Himself wrote and which is kept in this custody	51
57.	If the people do good deeds, then they shall be governed by a righteous person, and if they do evil deeds, then they shall be governed by a wicked person.....	51
58.	The shara'i ruling regarding a universal disaster.....	52
59.	The evil and sins of listening to commentaries.....	53
60.	Who deserves the curse of Allah and His Messenger صلى الله عليه وسلم	53
61.	Entrusting a post (of responsibility) to an undeserving person.....	55
62.	One peculiarity of Surah An'aam	55
63.	A tear which has been shed due to fear of Allah and the Hereafter shall extinguish even the greatest fire of Hell.....	55
64.	The weight of a scholar's ink and a martyr's wood	56
65.	The first obligation after faith is to cover one's nakedness	56
66.	Don't give up to pray unto Allah because of frustration.....	56
67.	The Noble Prophet's صلى الله عليه وسلم companionship is independent of colour and race	57
68.	The mosque and congregation.....	58
69.	Some of the peculiarities of the Muslim Ummah which were mentioned in Sayyidina Musa's عليه السلام tablets and Sayyidina Musa's عليه السلام desire to belong to this Ummah	60
70.	Even the dreams of evil-doers and infidels are true at times	61
71.	The Virtue of 'Chillah'	62
72.	That fortunate companion who resembled the Messenger of Allah صلى الله عليه وسلم	62

No.	Subject	P No.
73.	An important counsel.....	62
74.	The companion who died at the feet of Allah's Messenger صلى الله عليه وسلم	63
75.	Glorified be Allah!	6 ^a
76.	How Satan calls people unto himself,	6
77.	A special invocation to attain Allah's proximity	6
78.	An Arabic invocation	6
79.	The virtues of Ramadhan	6
80.	It is a sin to call a person whose name is Abdur - Razzaq Razzaq only	6
81.	و اقروا الذين يصدقون في أموالكم يسعون ما كاترا يسعون	6
82.	The effect of Sayyidina Musa's عليه السلام Invocation	6
83.	The evil eye is a reality (and so is a glance cast for the sake of goodness)	6
84.	A prophetic prescription to cure an aching foot	7
85.	A prophetic prescription for blessed sustenance	7
86.	A prophetic prescription to remove anxieties and worries	7
87.	Sayyidina Umar's رضي الله عنه cautiousness regarding the wealth of the Muslim community	7
88.	If Allah loves someone, He grants him the strength to recite this Dua	7
89.	Acceptance of prayers	7
90.	An important guideline regarding the differences among the companions of the Noble Prophets صلى الله عليه وسلم	7
91.	A Prophetic Prescription for forgiveness of one's sins	7
92.	A special prayer to be recited when taking ablutions	7
93.	A prophetic prescription to protect oneself against there ailments	7
94.	Satan urinates into the ears of humans	7
95.	Sayyidina Umar's رضي الله عنه questioning Munkar and Nakir in the grave	7
96.	Five phrase for this world, five phrases for the Here after	7
97.	A Prophetic Prescription to obtain freedom	7
98.	An effective method against misfortunes and to attain one's objectives	7
99.	A Dua which caused an angel of the fourth heaven to descend and grant their support	7

Contents

No.	
100.	It is a sin to call a person whose name is Abdur - Razzaq Razzaq only
101.	The effect of Sayyidina Musa's عليه السلام Invocation
102.	The evil eye is a reality (and so is a glance cast for the sake of goodness)
103.	A prophetic prescription to cure an aching foot
104.	A prophetic prescription for blessed sustenance
105.	A prophetic prescription to remove anxieties and worries
106.	Sayyidina Umar's رضي الله عنه cautiousness regarding the wealth of the Muslim community
107.	If Allah loves someone, He grants him the strength to recite this Dua
108.	Acceptance of prayers
109.	An important guideline regarding the differences among the companions of the Noble Prophets صلى الله عليه وسلم
110.	A Prophetic Prescription for forgiveness of one's sins
111.	A special prayer to be recited when taking ablutions
112.	A prophetic prescription to protect oneself against there ailments
113.	Satan urinates into the ears of humans
114.	Sayyidina Umar's رضي الله عنه questioning Munkar and Nakir in the grave
115.	Five phrase for this world, five phrases for the Here after
116.	A Prophetic Prescription to obtain freedom
117.	An effective method against misfortunes and to attain one's objectives
118.	A Dua which caused an angel of the fourth heaven to descend and grant their support
119.	
120.	
121.	
122.	
123.	
124.	
125.	

No.	Subject	P No.
100.	It is obligatory to keep quiet when the Holy Qur'an is being recited. It is the custom of disbelievers not to keep quiet at such times.	80
101.	The proof that eggs are lawful.	80
102.	People of old ought to be like that.	81
103.	How the Messenger of Allah صلى الله عليه وسلم Settled an argument between Sayyidina Abdur-Rahman bin Awf and Sayyidina Khalid bin Walid رضي الله عنهما and how he stated the virtues of these two.	81
104.	If one companions made sacrifices, then one must treat then offspring well, other wise neither one's obligatory nor voluntary acts of worship will be accepted.	82
105.	The proof that the Messenger of Allah صلى الله عليه وسلم used pantaloons.	82
106.	The companion who died in Madinah, and whose bier was carried by the angels to Tabuk where Allah's Messenger صلى الله عليه وسلم offered his funeral prayer.	82
107.	Four signs of good for tune.	83
108.	The Punishment of a woman who laments over the dead.	83
109.	Sayyidina Is'as's فساد على السلام.	83
110.	The difference between a man's and a woman's anger.	83
111.	Three types of women.	84
112.	Accepting a gift a poor companion.	85
113.	In each pomegranate there is a seed of Paradise.	85
114.	Five advices which Allah's Messenger صلى الله عليه وسلم gave Sayyidina Anas رضي الله عنه.	86
115.	Sayyidah Aishah's رضي الله عنها letter to Sayyidina Mus'awiyah رضي الله عنه.	86
116.	Three advices which Allah's Messenger صلى الله عليه وسلم gave to Sayyidina Abu Bakr رضي الله عنه.	87
117.	A few words to have one's prayers accepted.	87
118.	Four signs of wretchedness.	88
119.	Specifying the night preceding Friday for Tabligh.	88
120.	The essence of Tazawwuf.	88
121.	Treating one's wife well.	89
122.	Rely on Allah under all circumstances.	90
123.	The proof for Bay'at.	91
124.	A child was brought back to life because of a prayer.	92
125.	The Mahr of the wide-eyed virgins of paradise.	93

No.	Subject	P No.
126.	The left-overs of a believer contain a cure.....	94
127.	show to cut one's nails	94
128.	Some animals will go to Paradise	95
129.	The conditions for a vow to become binding	95
130.	The virtue of washing hands before eating.....	1
131.	It is a Sunnah to wash one's hands up to the elbows.....	1
132.	How many authentic traditions are there?.....	1
133.	Seeing the Noble Prophet صلى الله عليه وسلم while awake.....	1
134.	Offering the Zuh'r -Prayer on Friday in congregation.....	1
135.	Using a steel -band for a wrist -watch.....	1
136.	Birds cannot fly higher than twelve miles.....	1
137.	The use of Alcohol	1
138.	An admonitory incident concerning Miswak	1
139.	A prescription to have handsome offspring	1
140.	The proof that it is proper to give a lecture while sitting on a chair.....	1
141.	The tradition mentioning the reward of 49 crores.....	11
142.	Someone who dies with his ablution intact is a martyr	11
143.	A highly effective 'Amr'	11
144.	A recital which is better than seven thousand Tasbeeh	11
145.	One Sentence uttered in pride turned a handsome youth into an ugly dwarf.	11
146.	Once upon a time grains of wheat were as big as date- stones.....	11
147.	A sinner stands in need of three things:	11
148.	The shar' i injunctions regarding teeth made from gold	11
149.	A 'Mudahin' shall not be counted among people eligible to give testimony	11
150.	Those who call others unto Allah need to avoid six vices beginning with the Arabic letter 'ghayn'. It is expected that Allah will grant success.	11
151.	Once one reaches forty years of age, one should get into the habit of reciting the following Dua.	11
152.	The excellence of the companions	11
153.	The injunction concerning abortion after the fourth month	11
154.	Regulations concerning birth-control through tablets and other medicines	11
155.	A prophetic prescription to treat ailments of the heart	11
156.	An effective method of treating ailments of the heart.	11

Contents

No.	
157.	The u والم unto A
158.	Six ad
159.	Protec
160.	Over p
161.	Indign
162.	Impre
163.	Memor
164.	For a
165.	Peculi
166.	(For g
167.	As lin
168.	An in
	اب
169.	An in
170.	Prayer
171.	The is
172.	The bl
173.	Cause
174.	The p
175.	Strong
176.	A sta
177.	Mate
178.	A por
	peopl
	statem
179.	Why t
	brock
180.	A pro
	mach
181.	When
	moni
182.	The s
	o del
	Uthm
183.	Fifteen
184.	Buildi
	teachi
	to roll
	mong

No.	Subject	P No.
157.	The ups and downs the Messenger of Allah ﷺ experienced during his mission of calling others unto Allah.....	110
158.	Six advices given by Sayyidina Umar ؓ.....	110
159.	Protection against thieves and satanic influences.....	110
160.	Over powering an oppressor.....	111
161.	Indigence and affluence.....	111
162.	Improving one's mind and memory.....	111
163.	Memorizing the Holy Qur'an.....	112
164.	For a strong memory.....	112
165.	Peculiarities of Surah Duha.....	112
166.	(For getting a job).....	112
167.	An incident concerning Imam Malik ؓ.....	113
168.	An incident concerning Imam Ahmad bin Hambel ؓ.....	113
169.	An incident concerning Ibrahim bin Adham ؓ.....	113
170.	Praying while sick.....	113
171.	The testimony of a person who stays bare-headed.....	113
172.	The blessings of prayer.....	114
173.	Cause and cure of Children misbehaviour.....	114
174.	The punishment for slander.....	114
175.	Strengthening the ties of kinship.....	116
176.	A strange story about strengthening the ties of kinship....	118
177.	Matter pertaining to Dua and Zikr.....	119
178.	A person who is appointed as a judge between two people may in order to find out the truth, make a statement in opposition to his actual decision.....	121
179.	Why the people of Paradise shall be made to wear bracelets.....	122
180.	A prophetic prescription how to save one self from the mischief of the Jinn.....	123
181.	When a group goes forth, they should recite this prayer mornings and evenings.....	124
182.	The sermon which Sayyidina Abdullah bin Salam ؓ delivered in front of those who slew Sayyidina Uthman ؓ.....	124
183.	Fifteen etiquettes pertaining to the mosque.....	125
184.	Buildings which are meant for Divine Remembrance teaching the Holy Qur'an and other matters pertaining to religion are governed by the same regulations as mosques.....	126

No.	Subject	P. No.
185.	This refers to mosques, i.e. the raising of mosques	127
186.	Raising of mosques	128
187.	Sayyidina Umar's رضي الله عنه, crying on being counselled by an old woman	129
188.	Yahya Andalusi's honesty	1
189.	A Tafar in thousand volumes	1
190.	A one month's journey to learn the Al-Tahyyat	1
191.	The reason for undertaking this journey	1
192.	The companions who transmitted the Tashashud	1
193.	Sayyidina Muhammad's صلى الله عليه وسلم lofty character	1
194.	Hoarding victuals to sell them at exorbitant prices causes perilous diseases.....	1
195.	Three friends of a Human being	1
196.	Ten characteristics of person who calls others unto Allah	1
197.	The reality of repentance.	1
198.	A thought - provoking incident.....	1
199.	Four types of hearts	1
200.	Two Signs of pride.....	1
201.	Everything should be done in moderation.....	1
202.	A most enviable person	1
203.	A strange incident regarding Sayyidina Abu Bakr's رضي الله عنه acceptance of Islam	1
204.	A well- tried prescription for the well-being of one's family	1
205.	A person who is eager for this world, cannot save him self from falling into sin	1
206.	Ajlah Most High keeps those who are dear to Him away from the world.....	1
207.	What Sayyidina Abu Ad-Dardaa رضي الله عنه said to his wife who desired affluences	1
208.	Don't be happy when your brother is struck by some misfortune.....	1
209.	A warning to those who are ostentatious	1
210.	A severe warning to all those who show off, trying to earn worldly fortune in the name of religion	1
211.	An easy reckoning	1
212.	Those who stay awake at night for Allah's sake shall enter Paradise without any reckoning	1

Contents

No.	
211	A g.....
214	Pro.....
215	Con.....
216	A p.....
217	How.....
218	A h.....
219	For.....
220	How.....
221	The.....
222	The.....
223	The.....
224	Foli.....
225	The.....
226	The.....
227	Eigh.....
228	The.....
229	An.....
230	The.....
231	How.....
232	The.....
233	How.....
234	How.....
235	Seco.....

No.	Subject	P No.
213	A great number of Sayyidina Muhammad's ﷺ followers shall enter Paradise without any reckoning144	144
214	Provisions from the invisible Treasure145	145
215	Coveting wealth and riches146	146
216	A person who does not disclose his distress shall be forgiven147	147
217	How Allah's Messenger ﷺ exhorted his daughter to be patient147	147
218	Allah's favourites do not live in comfort and pleasure148	148
219	Forgive your servant even though he commits mistakes seventy times per day148	148
220	How to cure hard-heartedness149	149
221	The greatness of Sayyidina Abu Bakr Siddiq رضى الله عنه150	150
222	The greatness of Sayyidina Muhammad Mustafa صلى الله عليه وسلم151	151
223	The Messenger of Allah ﷺ did not offer the funeral-prayer for person who died without having settled his dues.152	152
224	Following one's vain desires is also a kind of 'dol-worship'152	152
225	The near relatives of Allah's favourites usually remain deprived153	153
226	The blessings of olive-oil153	153
227	Eight of Allah names which are written on the sun154	154
228	The position of poetry and poets in the 'Jam' Shariah154	154
229	An amazing incident pertaining to Sayyidina Yusuf's عليه السلام grave156	156
230	The letter which Sayyidina Umar رضى الله عنه wrote to the river Nile157	157
231	How Sayyidina Hasan رضى الله عنه were saved through a snake158	158
232	The incident of Ghar al-Thawr159	159
233	How a shameless woman became modest through the blessings of a morsel chewed by Allah's Messenger صلى الله عليه وسلم160	160
234	Incidents concerning Imam Abu Hanifa رضى الله عنه sharp mindedness First incident161	161
235	Second incident162	162

No.	Subject	P. No.
236.	Funeral prayers are not offered for a rebel, a dacoit or one who killed his parents.....	163
237.	The reality of 'Ch illah'.....	164
238.	Should one offer the funeral-prayer for a person who hold committed suicide?.....	165
239.	The excellence of dying on Friday.....	166
240.	Concerning the names of some Prophets عليه السلام.....	166
241.	Allah has taken responsibility for five peoples.....	167
242.	A strange incident about visiting a patient.....	167
243.	A way of being blessed with a vision of Allah's Messenger صلى الله عليه وسلم.....	168
244.	Light people shal. not be questioned in the grave.....	168
245.	Ibrahim bin Adham's رحمه الله, father's fear of Allah.....	169
246.	Entering Paradise because of a single good deed.....	170
247.	Entering Paradise because of washing one's father well.....	171
248.	A strange incident about entrusting something to Allah.....	172
249.	Coming home after having spent twenty-seven years.....	173

Scattered Pages

Foreword

This year, dear servant had the honour of the son of Man discussing in most humble turned out the write down during his a when need a elders and one comes a when one ne it, leaving on said

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Foreword

This year, during the gathering at Raiwind, this most humble servant had the good luck of meeting Maulana Yunus Palanpuri, son of Maulana Muhammad Umar Palanpuri. We were discussing international affairs, when shortly before leaving this most humble servant saw a note-book shortly before leaving. It turned out that the honourable Mawlana used this note book to write down whatever important or interesting point he .and during his studies, so that he could easily benefit therefrom when need arose. This is common practice among our respected elders and other scholars. Otherwise it happens quite often that one comes across some significant piece of information and then when one needs it one simply can not remember where one read it, leaving one with nothing but regret. This is why someone said:-

لعلم صيد و الكتابة قيد

The honourable Maulana had obviously inherited his love for books and reading from his respected father, Maulana Muhammad Umar Palanpuri رحمه الله so as to be a source of delight for his father. This most humble servant had witnessed it so many times, the honorable Maulana رحمه الله forgot the world around himself when he was with his books. He was particularly interested in Tafsir. Once he said to me: 'I'd like to study the books of Hadith as well, but the Qur'an is an unfathomable ocean, no matter how often you dive in it, you will always return with yet another treasure of pearls. I simply can't help plunging myself into the ocean of the Holy Qur'an, so as to plunge myself into the ocean of Hadith.' He was most inclined toward 'Tafsir- ul Qur'an bil Quran (i.e. Tafsir of the Holy thought Qur'an the Holy Qur'an itself), then to Tafsir ul Qur'an bil Hadith, then to Tafsir -ul Qur'an bi aqwal us-Sahaba Wat -taba'in. He feared Tafsir bi rai (i.e. Tafsir based on one's personal opinion) very much, and he would weep bitterly and tremble with fear on such occasions. Even to Arabs he would say 'Listen, I only wish you well, and you should also wish your descendants well (so tell them) Never try to understand the

and how the audience would listen with rapt attention when he talked to them about the greatness, and majesty of Allah, and how the people hoped the true religion of Allah would come alive in the hearts of all the people of the world, and how the people came to think of falsehood and vanity to be nothing more than a spider's web. How sympathetic he was toward the poor and downtrodden. How concerned he was for the affluent, especially the young generation. How eager he was to draw benefit from people's talents and to find a proper venue to put their talents to use! His humility, humbleness, and simplicity! His wishing others well from the bottom of his heart! His fear regarding his own self! His anxiety for the hereafter, his taking guidance from the verse of the Holy Qur'an, no matter what the circumstances might be. His precaution regarding common property. His awareness of international affairs thus becoming restless on getting to know about people's apostasy and his immediately sending some groups (of missionaries) there. How much he enjoined those who were associated with him for a long period of time to work for the welfare of this Ummah, and to develop true concern for them, to strive to develop a special relationship with Allah Most High and to rid them selves of spiritual vices such as envy, rancour, malice and so forth. His concern for communal affair. His concern to correct the prayer-timings of America and other countries. His expertise in astronomy and his pointing out the mistakes made by senior astronomers. His obedience toward his leader. His strictly following his advices. His requesting saints and scholars to rectify any mistake he might have made during his lectures, and how they would reassure him, how hard he would try to send every year gifts to scholars and saints, his perusing the speeches of Maulana Yusuf رَحْمَةُ اللهِ عَلَيْهِ, his meeting those who resided in the centre before his embarking on a journey, and his asking them for forgiveness - even those who were much younger than him.

How beneficial his speeches were for people of all classes, and how they felt that he was in deed talking to them. How humble he used to be in front of the honourable Maulana Anamul Hasan رَحْمَةُ اللهِ عَلَيْهِ, and how he would say to this servant of Allah "Indeed, I have absorbed the honorable Maulana رَحْمَةُ اللهِ عَلَيْهِ,

عليه, His always keeping a watch with him and his making each moment of his life precious and how he would refer to Maulana Zakariya رحمه الله عليه regarding this matter.

His relationship with the Shaykh رحمه الله عليه and the Shaykh's relationship with him. His being frequently blessed with a visit of the Noble Prophet صلى الله عليه وسلم show he always kept Noble Prophet's صلى الله عليه وسلم sacred life before when, how applied the principles contained in the lives and sayings of noble companions رحمه الله عليهم how he memorised the Qur'an in spite of his advanced age and in spite of his occupations with centre, after having taken due permission from the honour. Maulana, how he would go to the honorable Maulana before and after a speech, and how he would consult him in every matter. His performing I'tikaf during the month Ramadhan, how his reciting Holy Qur'an would revive dead hearts, How habitual drinkers, robbers, tyrant, etc. would react on hearing him inviting them toward Allah. How the subject of his speeches would unfold like the petals of a rose, compel one to put them into writing. There are intentions of putting his discourses on the Holy Qur'an into writing-with Allah's blessing and support....

عن جليل القدر والكرامه The lives of our respected elders are und great guides. Juraid رحمه الله عليه once said,

كأيات حمد بن حوّد الله يثبت الله بهي تنوب اولياءه.

Namely that Allah strengthens through these stories the hearts of His friends. Such stones are in fact one of Allah's hosts. This is proven from the following Qur'anic Ayat:

نقص عليك من انباء المرسل ما نثبت به فؤادك

'And all that We narrate unto you of the stories of messengers, so as to strengthen through it your heart.' Imam Abu Hanifa رحمه الله عليه stated the stories of scholars & descriptions of their virtues are dearer to me than Fiqh, because of their character-building potential. This is proven from Ayat:

اولئك الذين هدى الله فبها هم اقدم.

Scattered Pearls

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'They were those whom Allah had guided, so follow their ways.
And' *قد كان في قصصهم عبرة لأولي الألباب*

Malik bin Dinar *رحمته الله* stated that such stories are gifts from Paradise. He also said "Narrate these stories as much as possible, for they are gems and it is quite possible that you might find a truly rare and invaluable gem among them".
Sufyan bin Uyaynah *رحمته الله* said *الرحمة نزل* 'عند ذكر الصالحين نزل الرحمة' (Divine) mercy descends when mention of righteous people is made.

Al! this sprung from my pen - almost of its own - when writing Maulana Muhammad Umar's *رحمته الله* name, and how much I would like to keep writing on and on, but I shall contend myself with whatever I wrote.

When I browsed through Maulana Yunus copy, I found that it contained references of books as well as many important and beneficial points, the compilation of which clearly indicate his fondness and love for books and reading. I humbly submitted that the matter contained in this copy should be published. The honourable Maulana however refused, saying that this copy is meant only to aid his memory, but on my insistence and my telling him how much others would benefit from the material contained in this copy, and that our elders would get the gist of their studies published and also due to my relationship with his respected father *رحمته الله*, he finally acceded to my humble request and handed his copy over to me. This is a collection of various highly beneficial topics. They were compiled as they came across, hence one should not try to find any peculiar order or sequence in this compilation - there is none. That is why this compilation was entitled 'Scattered Pearls'. May Allah grant the honourable Maulana a godly reward, and may He let this compilation become a means of Sadaqah -e-Jannah (perpetual charity) for him and his parents. For the time being, only one part thereof shall be published but soon - *انشاء الله* - the second part, too shall be published.

May Allah accept this humble effort on part of His bondman, and may He make it a means of salvation, and may He embellish

it with the blessings of His pious bondmen. وما ذلك على الله بعزيز
My elder brother Maulana Umar Farooq زيد محمد did the
necessary corrections and proof - reading, while my dear friend
Jawed Hazarwi arranged the printing. May Allah grant them
both a goodly reward

وعلى الله وسع الحساب

27 Ramadhan 1423 (after zuhu
(Masjid-e-Nabawi, Madinah Munawwarah)

Scattered Pearls

Effort in Isl

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Effort in Islam

Islam is true. Efforts in that direction require four months. There are four types of effort in Islam:

The effort of listening	Ta'dilem
The effort of speaking	Da'wan
The effort of thinking	Dhikr
The effort of asking	Du'a

Faith ripens through Mujahadah, it is strengthened through Dawah it spreads through migration, and it is saved through discharging the rights of Allah's servants. (Mawlana Aunad Lad, *Istisna Biopul*)

A preacher (Da'i) should keep performing good deeds individually along with his concern for communal welfare

Sayyidina Abu Hurairah رضى الله عنه narrated the messenger of Allah صلى الله عليه وسلم said "Who is fasting today?" Sayyidina Abu Bakr رضى الله عنه said, 'I am' He صلى الله عليه وسلم then said, 'Who visited any sick person today?' Sayyidina Abu Bakr رضى الله عنه said, 'I did,' He صلى الله عليه وسلم said, 'Who has attended a funeral-prayer today?' Sayyidina Abu Bakr رضى الله عنه said, 'I did,' He صلى الله عليه وسلم then said, 'who fed any poor person today?' Sayyidina Abu Bakr رضى الله عنه said, 'I did.' The Noble Prophet صلى الله عليه وسلم then said 'A person who does all this in one day shall surely go to paradise' (*Huyatus-Sahabah* 2/648)

The amazing virtues of bidding good and forbidding evil

Sayyidina Anas رضى الله عنه said, 'Should I not tell you about people who are neither prophets nor martyrs, but yet, on the Day of Judgement their rank shall be so exalted that even the Prophets عليهم السلام and martyrs will be astonished. They shall be on special pulpits, and they shall easily be recognized,' the companions said, 'O Messenger of Allah صلى الله عليه وسلم Who are those people?' The Noble prophet صلى الله عليه وسلم said 'They are those

who make Allah's servants dear to Allah, and who make Allah dear to His servants, they walk on earth well-wisher of everyone. I said, 'I understand how they make Allah dear to His servants, but I can't understand how they make Allah's servants dear to Allah.' The Noble Prophet ﷺ said: 'These people ask others to do such deeds which are dear to Allah, and they stop them from deeds which are disliked by Allah. So if they do deeds which are liked by Allah, then they become dear to Allah.' (Ihtisash Sahabah 2/805)

Sayyidina Hudhaifah رضي الله عنه, narrated I said to the Noble Prophet ﷺ, 'O Messenger of Allah! Bidding good forbidding evil are the chief-virtue of the righteous people. When shall they be abandoned?' The Noble Prophet ﷺ said 'When the same vices which cropped up in the children of Israel, will crop up in you' I asked, 'O Messenger of Allah! Which vices cropped up in the children of Israel?' He ﷺ said 'When your righteous people adopt a lenient stand toward the wicked in matters of religion, for the sake of worldly life when the worst of people lay claim to religious knowledge, and when the young ones meddle in government affairs. At that time you will be involved in a great trial. You rush towards trials, and trials will rush towards you' (Hafiz, *Sahihah*, 2 / 206).

Sayyiduna Muadh bin Jabal narrated the Messenger of Allah (ﷺ) said: 'You shall remain upon a straight path from Lord until two kinds of intoxication appear in you. One is intoxication of ignorance, the second is the intoxication of love for life. You will keep bidding good and for bidding evil, you will keep striving in the path of Allah, but once love for worldly life becomes apparent in you, you will neither be able to bid good and for bid evil, nor will you be able to strive in the path of Allah. At that time those who expound the Holy Qur'an and the Ahadith shall be like those Muhajireen who accepted Islam at its initial stage. (Hayatus Salaha, 2/805)

A spell to exorcise the evil eye

Sayyidina Jibril عليه السلام taught the Noble Prophet ﷺ a certain spell, and he instructed him to blow that spell on

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1995	55%
2000	65%
2005	75%
2010	80%
2015	85%
2020	85%

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Sayyiduna Hasan and Husain رضي الله عنهما

Ibn Asakir has mentioned that once Sayyiduna Jibril عليه السلام came to the Noble Prophet صلى الله عليه وسلم who seemed to be grieved. On being asked about the reason for his sadness, the Messenger of Allah صلى الله عليه وسلم said; 'Hasan and Husain suffer from the evil eye.' He said, 'The evil is a reality. Why did you not seek refuge for them by reciting these words?' The messenger of Allah صلى الله عليه وسلم asked- 'which words?' Sayyiduna Jibril عليه السلام said, 'Say,

انهم ذا السلطان العظيم و المولى العظيم ذا الوجه الكريم ولى
الكنيات الثابتات والدعوات المستجابات عافى الحص
والحسين من انفس ابجن واعين الانس

The messenger of Allah صلى الله عليه وسلم had hardly recited those words when the two got up and began to play in front of him. He صلى الله عليه وسلم said 'People! Seek refuge for your lives, your women and your children through these words. This prayer for refuge has got nothing to match it

A special virtue of reciting the Holy Qur'an in the path of Allah.

In Musnad Ahmad has been mentioned that if anyone recites one thousand Ayaat in the path of Allah, then, on the Day of Judgment, he shall be written among the Prophets, the saints, the martyrs and the righteous. (Tafseer Ibn Kathir 1/597)

(If we get into the habit of reciting Surah Ya-sin daily during a 'Chilah' in the path of Allah then we shall acquire this virtue, too, Insha Allah.)

Calling unto Allah in the late hours of the night

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 جو طالب جنت ہو جنت کی طلب لائے
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 وہ اپنے گناہوں کی کثرت سے نہ گھبرائے
 وہ مائل تو بہ ہو میں مائل بخشش ہوں
 میں رحم سے بخشوں گا وہ شرم سے پچھتائے
 یہ سس کے ہوئے جاری انکھوں سے سیری آنسو
 قسمت ہے محبت میں رونا جسے آجانے
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Scattered Pearls

Allah's Mercy

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Allah's Might

In Ibn Abi Hatim has been cited a marfoo' tradition according to which the Messenger of Allah ﷺ said: 'I have been granted permission to tell you about one of the angels who carry the throne. The distance between his ear-lobe and his shoulder is so great that a bird would keep flying for seven hundred years.'

The chains of transmission of this Hadith are all excellent, and its narrators are reliable. (*Tafsir Ibn Kathir* 5/420)

How the Noble Prophet ﷺ treated his companions

Once Sayyidina Jarir bin Abdullah Bakri رضى الله عنه went to visit the Noble Prophet ﷺ whose dwelling was full of companions. When the Noble Prophet ﷺ saw Sayyidina Jarir رضى الله عنه stand at the door-step, he looked toward his right and his left, but there was nowhere a place for him to sit. The Noble Prophet ﷺ then took of his sheet, rolled it up and threw it to ward Sayyidina Jarir رضى الله عنه telling him to sit on it. Sayyidina Jarir رضى الله عنه drew the sheet toward his chest, kissed and returned to the Noble Prophet ﷺ. He said, 'O Messenger of Allah ﷺ may Allah honour you as you had honoured me. The Noble Prophet ﷺ said, 'When any respectable person of any tribe comes to visit you then honour him' (*Hayatus-Sahaba* 2/569)

Some deeds which shall save one from certain calamities

Abu Abdullah Hakim Tirmidhi mentioned the following in his book *Nawadirul Usul*. Once Noble Prophet ﷺ came to a group of companions who were sitting in the mosque, and said to them. Last night I saw strange things. I saw that one of my followers was surrounded by the punishment of the grave, when his ablutions came and released him. Devils tried to frighten another follower of mine, when his remembering Allah came and rescued him. Angels of punishment had surrounded another follower of mine, when his prayers came and saved him.

Another follower of mine was on the verge of death due to extreme thirst, when ever he approached the cistern he was pushed away. Then his fast came and gave him to drink until he was satiated. Another follower of mine saw that the prophets were sitting in circles. He too, wanted to sit, but whenever he was about to do so, he was made to leave. Then his purifik bath came, took hold of his hand and made him sit next to him. Another follower of mine was enveloped in darkness from all sides, when suddenly his Hajj and his Umrah came and brought him forth from the darkness to the light. Another follower of mine wanted to talk to the believers, but they would not let him. Then his strengthening the ties of kinship came and proclaimed 'Talk to him.' So they talked to him. I saw an follower of mine who tried to ward off flames from his face, when his charity came to cover and protect his face, and it shaded his head. Another follower of mine had been captured by the angels of punishment, when his bidding good and forbidding evil released him and brought him to the angels of mercy. Another follower of mine was kneeling on the ground and there was a veil between him and his Lord, when his moral character came, took hold of his hand and brought him into the proximity of his Lord. Another follower of mine was about to be given his record of deeds into his left hand. When his fear of Allah came and put his record right in front of him. Another follower of mine was standing at the edge of Hell, when his shivering (due to his fear of Allah) came and saved him. Another follower of mine was about to be thrown face downward into Hell, when his crying (due to fear of Allah) and tears came to save him. Another follower of mine was stumbling across the bridge 'siraf', when his reciting Durud upon me took hold of his hand made him cross the bridge safely. Another follower of mine had reached the gates of Paradise, but it was closed. Right then his saying 'La ilaha illa Allah' came and had the gates opened for him, and made him enter Paradise.

Qurtubi, when mentioning this Hadith, said 'this is a tradition. In it are mentioned certain deeds which shall save from certain calamities' (Tafsir Ibn Kathir, 3/71, 72).

Scattered Pearls

An Ayat of Allah

Imam Ahmad

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An Ayat of the Holy Qur'an which confers honour

Imam Ahmad and Tabari recorded from Sayyidina Muaz Juhni رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said

الحمد لله الذى لم يتخذ وداً ولم يكن له شريك فى الملك ولم يكن له ولي من الدنّ وكبره تكبيراً ۝

'This Ayat is the Ayat of Honour' (Tafsir Mazhar 7/166)

Which creation was created on which day?

In Sahih Muslim and Sunan Nasai Sayyidina Abu Hurairah رضى الله عنه is reported to have said The Messenger of Allah صلى الله عليه وسلم took hold of my hand and said: 'Allah created dust and soil on Saturday On Sunday, He created the mountains On Monday He created the trees On Tuesday He created all unpleasant things On Wednesday, He created light. On Thursday, He created animals, and Aadam عليه السلام was created on Friday after Asr and before nightfall' (Tafsir ibn Kathir 1/106)

Spend one Dirham for the sake of Allah and take ten Dirhams out of His treasure

Ubaidullah bin Muhammad bin Aisha رضى الله عنه narrated that once a beggar came to Sayyidina Ali رضى الله عنه Sayyidina Hasan or Sayyidina Hussain رضى الله عنهما 'Go to your mother and tell her to give me one of the six Dirham I had deposited with her The child did as he was told When he returned he said, 'Mother says that you had keeps these Dirhams to purchase flour' Sayyidina Ali رضى الله عنه said 'A servant's faith is not proven true until he relies more on what is in the treasures of Allah than on what is with him. Tell your mother to send those six Dirhams' So she sent the money and Sayyidina Ali رضى الله عنه gave it to the beggar

The narrator further mentioned that Sayyidina Ali رضى الله عنه had not left his seat yet when a man passed by, wanting to sell his camel Sayyidina Ali رضى الله عنه asked him about its price It said: 'its price is one hundred forty Dirham Sayyidina Ali رضى الله عنه said: Tie it here, I will pay you its price some time later 'So the man tied the camel and left A short while afterwards another

man came and said: 'To whom does this camel belong?' Sayyidina Ali رضي الله عنه said, 'It is mine' That man asked whether it is for sell, Sayyidina Ali رضي الله عنه replied in the affirmative. That man asked, 'How much is it?' - 'Two hundred Dirhams', replied Sayyidina Ali. That man said, 'I purchased it for amount,' and he handed the money over to Sayyidina Ali رضي الله عنه Sayyidina Ali رضي الله عنه then gave one hundred forty Dirhams to the man from whom he had bought the camel and remaining sixty Dirham he gave to Sayyidah Fatmah رضي الله عنها. She asked, 'What is this?' He said: 'This is what Allah تبارك وتعالى promised us through His Prophet صلى الله عليه وسلم. *مَنْ عَمِلَ خَيْرًا عَمِلَ لِنَفْسِهِ عَشْرَ أَثْنَاءَ* Whoever does good shall receive the like thereof tenfold' (Surah An'aam, Ayat 16) (Hayatus - Subhanah 2/202)

Reciting Azan into the ears of a grieved person

If one recites Azan into the ear of a grieved person, then his grief and worries shall vanish. Sayyidina Ali رضي الله عنه narrated once the Messenger of Allah صلى الله عليه وسلم saw me sad. He said 'O son of Abu Talib! Do I see you sad?' I said 'yes.' He رضي الله عنه then said:

بعض أهلک یؤذن فی اذنک فادعوا لهم

'Tell some of your family members to recite Azan into your ear for this is a cure for grief.'

Sayyidina Ali رضي الله عنه said, 'This was done and my grief disappeared.' Like wise all narrators of this Hadith have followed this prescription and found it highly effective' (Kanzul Umm 2/638)

Reciting Azan into the ears of someone whose character changes for the worse

If anyone's character - whether human or animal - changes for the worse, then one should recite Azan into his ears. It has been recorded from Sayyidina Ali رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said

بما خلقه من انسان او دابة فادعوا في خلقه

Scattered Pearls

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Reciting Azan

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 - 5) When one is
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If anyone's character changes for the worse, then recite Azan into his ears ' (Da'iratu, Maqat Sunnah Mushhal 2/119)

Reciting Azan when pestered by Satan

When one feels pestered by Satan, then one should recite Azan aloud, because this causes Satan to run away Sayyiduna Suhail said My Father had sent me to Banu Haritha. There was a child or someone with me. We passed by a wall when a voice called the name of my companion. He looked at the wall, but there was nothing I mentioned this to my father. He said, 'Had I known that something like this would happen, I would not have sent you But if you hear a voice, then recite Azan. Because I heard Sayyidina Abu Huraira رضى الله عنه report that the Messenger of Allah صلى الله عليه وسلم said, 'If you recite Azan, then Satan runs away, farting ' (Muslim Sharif, 8/168)

Reciting Azan when beguiled by evil spirits

If one sees and evil spirit, then one should recite Azan aloud Sayyidina Saad bin Abi Waqqas رضى الله عنه narrated I heard the Messenger of Allah صلى الله عليه وسلم say:

اِذَا تَغَوَّلَتْ لَكُمْ الْغِيلَانُ فَادْنُوْا

'If evil spirits beguile you, then recite Azan.'

(Mu'nnaf Abdur Razzaq 5/163)

Some further instances when one should recite Azan

Besides the instances cited above, it is appropriate to recite Azan at the following occasions:

- 1) When a fire breaks out.
- 2) When encountering infidel enemies.
- 3) When one gets angry
- 4) When a traveller forgets his way
- 5) When one suffers from epilepsy. One should recite Azan on these occasions. In Imdadul Fatawa has been mentioned that it is a Sunnah to recite Azan on the following occasions:

- 1) Before the Farz-prayer
- 2) Reciting Azan into the ears of a new-born child.

- 3) When a fire breaks out
- 4) When fighting the infidels
- 5) When devils fights a traveller.
- 6) When one is sad
- 7) When a traveler forgets his way
- 8) At times of anger
- 9) When one suffers a fit of epilepsy
- 10) When the character of a person or an animal changes for worse This has been mentioned by the author of *Risala Mukhtar* (inclusion Fatawa 1/165)

Twenty angels are with every human being during day and night

In Tafsir Ibn Jarir has been mentioned that once Sayyid Uthman رضي الله عنه came to the Noble Prophet صلى الله عليه وسلم and asked him 'How many angels are with a person?' Messenger of Allah صلى الله عليه وسلم said 'Toward the right: an angel who records virtues, who is in charge of the angel on the left. So if a person does a good deed, the angel on the right records it as ten good deeds. And if the person does any bad deed then the angel on the left asks the angel on the right whether he should record it. The angel on the right says 'wait a while.' Thus the angel on the left takes permission ten times. If the person has not repented by then, the angel on the right says, 'may Allah relieve us of this one. What a companion he is. He has no regard for Allah. He feels ashamed of Him.' Allah further stated that whatever is uttered by a person, there is an angel to record it. Then there are angels in front of you and behind you Allah says

لَيْسَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

One angel holds you by your hair. When you humble you before Allah he raises your rank, and if you are proud, he humbles you. Two angels are near your lips. They guard whatever Darud you recite for me. One angel guards your mouth, lest any snake or other obnoxious creature enters it. Two angels are near your eyes. Thus there are ten angels with each of the children of Adam. Then the angels which are with

Scattered Pearls

during day and night
during the night
each human being

Forgiveness and respect

Sayyiduna Anas رضي الله عنه
On seeing Sayyid
Khattab رضي الله عنه
Salman رضي الله عنه
spoke the truth

Sayyiduna Umar رضي الله عنه
Allah's Messenger
said 'Once
was reclining
said Salman.
treats him with
(Hafiz Sahih)

A Prophetic

Uthman رضي الله عنه
had lost his eye
offered his person
came, he
hold of the rope
to give. His face
said, 'I heard
something to
an evil death'

Allah does not

Sayyiduna Anas رضي الله عنه
looked at it with
said
you with me
you know the

during day time are different from those who are with you during the night. Thus Allah has appointed twenty angels for each human being. (Tafsir Ibn Kathir 3/32)

Forgiveness of all sins on account of treating a Muslim with respect

Sayyidina Anas رضي الله عنه narrated that Sayyidina Salman Farsi رضي الله عنه once visited Sayyidina Umar bin al Khattab رضي الله عنه. On seeing Sayyidina Salman Farsi رضي الله عنه, Sayyidina Umar bin Khattab رضي الله عنه offered him his cushion upon this Sayyidina Salman رضي الله عنه said 'Indeed Allah's Messenger صلى الله عليه وسلم spoke the truth!'

Sayyidina Umar رضي الله عنه said 'O Abu Abdullah, tell me what Allah's Messenger صلى الله عليه وسلم said!' Sayyidina Salman رضي الله عنه said 'Once I went to the Noble Prophet صلى الله عليه وسلم, who was reclining on a cushion. He offered the cushion to me and said 'Salman, if a Muslim visits another Muslim, and the host treats him with respect, then Allah shall surely forgive him.' (Hayatus Sahabah, 2/361)

A Prophetic prescription of how to avoid an evil death

Uthman رضي الله عنه said that when Sayyidina Haritha bin Nu'man had lost his eye-sight, he had a rope tied from the place where he offered his prayers to the door of his room. When any poor person came, he would take out something from his basket, take hold of the rope go to the pauper and give him what ever he had to give. His family said to him 'go. We can go instead of you.' He said 'I heard the Messenger of Allah صلى الله عليه وسلم say "Giving something to a poor person with one's own hand saves one from an evil death." (Hayatus Sahabah 2/234)

Allah does not look with mercy at a proud person

Sayyidah Aishah رضي الله عنها narrated 'once I wore a new shirt. I looked at it with pleasure, because I liked it. Sayyidina Abu Bakr رضي الله عنه said, 'What are you looking at? Allah does not look at you with mercy right now.' I said 'How come?' He said: 'Don't you know that if a person becomes conceited on account of his

adornment (and thinks him self to be better than others), then his Lord shall be wroth with him until he discards that adornment.' Sayyidah Aishah رضى الله عنها said 'I took off that shirt and gave it in charity. Upon this Sayyidina Abu Bakr رضى الله عنه narrated: 'This might be an expiation for your act' (*Hayatus Sahabah* 2/399)

Feeding one's Wife a morsel carries the reward of charity

Sayyidina Saad bin Abi Waqqas رضى الله عنه narrated. 'I fell ver in the year of Hupat ul Wida. The Messenger of Allah ﷺ came to visit me. I said, 'My illness has aggravated, and I am a rich person, and I do not have an heir except for daughter. So can I give two thirds of my wealth in charity,' Messenger of Allah ﷺ said 'No.' I said: 'And he The Messenger of Allah ﷺ said 'No.' I said 'A third?' He رضى الله عنه said; 'Yes but even a third is very mu Leaving your heirs well to do is better than leaving them nei so as to have them beg from the people. And whatever spend in order to attain Allah's good will and pleasure, you s surely be rewarded for it, even if you put a morsel of food your wife's mouth.' I said 'O Messenger of Allah ﷺ it seems like the other Muhajirin will leave Makkah toge with you, whereas I will stay behind and die here in Maki. But since I have left Makkah for good (i.e. by through Hijrah) do not want to die here,' The Messenger of Allah ﷺ said 'No you shall live long (you will not die on account of ailment of yours) and you will perform many good deeds, wll will cause your ranks to be elevated, and your honour to augmented, Islam and Muslims shall benefit greatly from) whereas others shall suffer considerable loss' (Hence Sayyid Saad bin Abi Waqqas رضى الله عنه played a vital role in the conq of Iraq.)

'O Allah complete the Hijrah of my companions (do not them die any where in between, in Makkah) do not return t on their heels (by letting them, die in Makkah). Have mercy Saad bin Khawlah (who had migrated from Makkah, but happened to die there, so Allah's Messenger ﷺ pity, for him.)' (*Hayatus Sahabah* 2/643)

Scattered Pe

Three advice friends

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- 2) If a pers out ward
- 3) If anyone right has came to k

Sayyidina U

Ayas bin Saad and One Say through the slightly strok next year wh go for Haj 1 six hundred They are in n whip' I said remember the mind through

A Prophetic despot's opp

Abu Rafi رضى الله عنه (forced ben Yusuf He this dua

Three advices which the pious ancestors would give their friends

- 1) If a person works for the Hereafter then Allah suffices him with regard to this world.
- 2) If a person sets his inner self right, then Allah sets right his outward appearance
- 3) If anyone sets right his relation with Allah then Allah sets right his relation with the other humans and world would come to him humbled. (Ma'ariful Qur'an, 4/679)

(١) من عمل لاخرته كفاه الله امر دنيه

(٢) ومن اصلح سريرته اصلح الله علانيته

(٣) ومن اصلح فيما بينه وبين الله اصلح الله ما بينه وبين الناس

Sayyidina Umar's رضى الله عنه god-consciousness

Ayas bin Salamah recorded that his father (Sayyidina Salamah) said: One Sayyidina Umar bin Al Khattab رضى الله عنه was walking through the market. He had a whip in his hand with which he slightly stroke the hem of my clothes and said: 'give way!' In the next year when we met, he said to me: Salamah do you intend to go for Hajj I said: 'Yes.' He then took me by my hand, gave me six hundred Dirhams and said: Use them during your journey. They are in return for the time when I once struck, you with my whip' I said: O Commander of the Faithful, I do not even remember that! He said: 'But I do (i.e. this incident was on my mind throughout the year)' (Hayatus - Sawabah 2/145;

A Prophetic prescription of how to save oneself from or despot's oppression

Abu Rafi رضى الله عنه related that Sayyidina Abdullah bin Ja'far رضى الله عنه (forced by circumstances), married his daughter to Hajaj bin Yusuf. He said to her: 'When he enters upon you, then recite this dua:

لا اله الا الله الحليم الكريم سبحان الله رب العرش العظيم

والحمد لله رب العالمين

Sayyidina Abdullah رضى الله عنه further said, 'whenever the Noble Prophet صلى الله عليه وسلم was confronted with any difficult situation, he used to recite this dua

(Sayyidina Abdullah's daughter رضى الله عنه recited this Dua result of which Hajaj bin Yusuf could not even get near to
(Hayatus - Sahabah 3/412)

A handful of dates, which the Noble Prophet صلى الله عليه وسلم gave to Sayyidina Abu Hurairah رضى الله عنه of which he and others ate for 27 years

Sayyidina Abu Hurairah رضى الله عنه related, After accepting Islam I encountered three calamities, the like of which I had not encountered before. One of them, was the demise of the Noble Prophet صلى الله عليه وسلم, for I was one of those people who would always stay with him. The second was the martyrdom of Sayyidina Uthman رضى الله عنه and the third was the loss of my food container, the people asked 'O Abu Hurairah, What do you mean by the loss of your food container?' he said: Once we were on a journey, when the Noble Prophet صلى الله عليه وسلم was with me. 'O Abu Hurairah, Do you have anything with you?' I said: 'I have dates in my food container' He said 'Bring it here.' I took out the dates and presented them to the Noble Prophet صلى الله عليه وسلم, who passed his hands over them and prayed to Allah for their blessing. Then he told me to call ten people. I called ten people and they ate to their fill. Then came another group of ten, another group, until the whole army had eaten to their fill, yet there were still dates left in the food-container. The Noble Prophet صلى الله عليه وسلم said to me: 'O Abu Hurairah رضى الله عنه, when you want to have dates, then take them out with your hand, do not turn over this container,' Sayyidina Abu Hurairah رضى الله عنه further narrated, 'Throughout the life of Allah's Messenger صلى الله عليه وسلم I had dates from this container, throughout the life of Sayyidina Abu Bakr رضى الله عنه I had dates from this container, throughout the life of Sayyidina Umar رضى الله عنه I had dates from this container, and throughout the life of Sayyidina Uthman رضى الله عنه I had dates from this container. Then, when Sayyidina

Scattered Pearls

Uthman رضى الله عنه and so was the result of the dates I took out of the hundred waso

A brief description of reward

Innam Bagha: Messenger of Allah صلى الله عليه وسلم anyone touches him some Ayaat of Allah عز وجل the the Ayaat build him a house in Jannat al-Firdaus. Hazratul Qudsia said: Each day I shed tears against each of his virtues. He will be triumphant.

The Noble Prophet

Once the Noble Prophet صلى الله عليه وسلم was with his companions, he was happy and straight while he gave them and kept them

Uthman رضي الله عنه was martyred, my belongings were stolen, too, and so was this food container. Should I not tell you have many dates I took out from this container? I took out more than two hundred wasq (i.e. camel loads) of dates." (*Hayatus - Sahabah* 3/711)

A brief deed which yields tremendous us benefit and reward

Imam Baghawi recorded a Hadith according to which the Messenger of Allah صلى الله عليه وسلم said Allah decreed that if anyone recites after each prayer surah Fatiha, Ayatul Kursi and some Ayat of surah Al-e-Imran, namely the one beginning with وَاللّٰهُ اَكْبَرُ, and the one beginning with وَاللّٰهُ اَكْبَرُ, and the the Ayat beginning وَاللّٰهُ اَكْبَرُ to وَاللّٰهُ اَكْبَرُ then I shall build him a house in Paradise, I shall grant him a place in Haziratul Qudus, I shall look at him with mercy seventy times each day, I shall fulfill seventy of his needs, I shall protect him against each ervious person and enemy, and I shall cause him to be triumphant. (*Mala'ariful Qur'an* 2/47)

The Noble Prophet's صلى الله عليه وسلم Character

Once the Noble Prophet صلى الله عليه وسلم went to the market. One of his companions presented two Miswak to him, which he صلى الله عليه وسلم happily accepted. One of those Miswak was perfectly straight while the other was crooked. The Noble Prophet صلى الله عليه وسلم gave the straight one to the person who accompanied him and kept the crooked one for himself.

دعا

تمہری غفمنوں سے ہوا ہے حر
 یہ میری نفوس کا تصور ہے
 میری وہ گزشتہ میں قدم وہ
 کہیں عرش ہے کہیں طور ہے
 یہ بج ہے ملک بندگی
 میری بندگی میں تصور ہے
 یہ خط ہے میری خط مگر
 ترا ہم لکھی تو غور ہے
 یہ بت کہ تجھ سے ملوں کہاں
 مجھے تجھ سے ملنا ضرور ہے
 کہیں دہ کی شرط یہ ذات
 اہی دل نگاہوں سے دور ہے

Sayyidina Umarؓ will at the time of his death

Yahya bin Abi Rastud ؓ related that when Sayyidina Umarؓ's time had drawn close, he said to his son 'O my son, when I am about to breathe my last, then turn me on my right side and support my back with your knees. Keep your right hand on my forehead and your left hand on my chest. Then, when my soul has departed, close my eyes. Use a shroud of medium quality, because if goodness awaits me, then Allah will give me a better one, and if something else awaits me, then Allah will soon seize this shroud from me. Let my grave be medium size for if goodness awaits me, then it shall expand as far as the eye can see, and if something else awaits me, then my grave shall become so narrow that one half of my rib-cage will penetrate the other. No woman should accompany my bier. Do not ascribe any virtue to me which I was void of, for Allah knows me better than you. Take my bier along swiftly, for if goodness awaits me then you are taking me toward the goodness. (hence hurry up), and if something else awaits me

Scattered Pearls

then you carry
as soon as possible

Five phrases
Noble Prophet
Sayyidah Fatimah
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ساکتی

Thereafter Say
Sayyidina Ab
said: 'I went
but I brought
Al ؓ

then you carry something evil of which you should rid yourself as soon as possible.' (Hayatus – Sahabah 3/52-53)

Five phrases which Sayyidina Jibril عليه السلام taught to the Noble Prophet صلى الله عليه وسلم who in turn taught them to Sayyidah Fatimah رضي الله عنها who in turn taught them to the whole Ummah

Sayyidina Suwaid bin Ghaffkah رضي الله عنه narrated that once Sayyidina Ali رضي الله عنه was struck by famine. He said to Sayyidah Fatimah رضي الله عنها, 'May be you should go to the noble Prophet صلى الله عليه وسلم and ask him for something.' So Sayyidah Fatimah رضي الله عنها went to the Noble Prophet صلى الله عليه وسلم. Sayyidah Um Aiman رضي الله عنها was with him when Sayyidah Fatima رضي الله عنها knocked the door, the Noble Prophet صلى الله عليه وسلم said to Sayyidah Um Aiman رضي الله عنها, 'It seems like Fatimah is knocking. How come she's coming at this time? She never came at such a time before.' Sayyidah Fatimah رضي الله عنها then entered and said O Messenger of Allah صلى الله عليه وسلم, the angels' diet consists of لا اله الا الله محمد الله احمد الله. What does our diet consist of?' He صلى الله عليه وسلم said 'By Him who sent me with the truth, no fire was lit in the house of Muhammad in the last thirty days' I have received some goats, though. If you want, you can take five goats, or if you want I can teach you five phrases which Jibri عليه السلام had taught me.' Sayyidah Fatimah رضي الله عنها said 'Teach me the five phrases which Jibril عليه السلام had taught you.' He صلى الله عليه وسلم said 'Say

يا اول الاولين والاعمالاخرين وبهاذا القوة المئين وبها رحم المساكين

وبالرحم الرحمن

Thereafter Sayyidah Fatimah رضي الله عنها left. When she came to Sayyidina Ali رضي الله عنه he asked her what had happened. She said 'I went there to take something pertaining to this world, but I brought something pertaining to the hereafter,' Sayyidina Ali رضي الله عنه said 'Then this is the best of your days'

(Hayatus – Sahabah 3/56)

Sayyidina Ali رضي الله عنه preferred religion over this worldly life and learnt five phrases from the Noble Prophet صلى الله عليه وسلم

(Note: Nowadays a Muslim would say 'Please give me five thousand goats and teach me those five phrases as well.')

Sayyidina Ali رضي الله عنه narrated: Once the Noble Prophet صلى الله عليه وسلم said to me: 'Should I give you five thousand goats, should I teach your five phrase which shall set right y worldly affairs as well as your hereafter?'

I said: 'O Messenger of Allah صلى الله عليه وسلم, five thousand go are way too many, but do teach me those five phrases.'

Noble Prophet صلى الله عليه وسلم said: 'say

م اغفر لي ذنبي ووسع لي خلقي وطيب لي كسبي وقنعني
برزقي لا تذهب قلبي إلى شيء صرفته عني

O Allah, forgive my sins, and expand my mc character with whatever provision you grant me, and me not long, for something which you have kept ar from me. (Hayatus - Sahabah 3/208)

The Sahabi who had the great fortune of prostrating o spot which is superior even to the Arsh and the kursi

Sayyidina Abu Khuzaimah رضي الله عنه narrated that once he sa dream in which he was prostrating on the Noble Prophet's صلى الله عليه وسلم forehead. He mentioned this dream to the Noble Prop صلى الله عليه وسلم who then laid down and said: "Make your dre come true." So he prostrated on the Noble Prophets's صلى الله عليه وسلم forehead. (Tarjumanus- Sannah 2/258)

Justice between two wives

Yahya bin Saeed رضي الله عنه narrated that Sayyidina Muadh Jabal رضي الله عنه had two wives. When it was the turn of one w he would not even take ablution in the house of the other w Then he and his wives traveled to Syria, where both of his w fell ill at the same time. And strange are Allah's ways! They a

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died at the
So both w
, abal رضي الله عنه
should be k

Yahya bin S
Jabal رضي الله عنه
would not e
Sahabah 2/79

Sayyidina

Jar'us رضي الله عنه

Abbas رضي الله عنه

Umar رضي الله عنه

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died at the same time. The people were very busy on that day. So both wives were buried in one grave. Sayyidina Muadh bin Jabal رضي الله عنه drew lots in order to decide which of his wives should be kept in the grave first.

Yahya bin Sa'eed رضي الله عنه, further said: Sayyidina Muadh bin Jabal رضي الله عنه had two wives. When he was with one of them, he would not even have water from the house of the other. (Hayatus - Sanahah 2/769)

Sayyidina Ibn Abbas' رضي الله عنه precaution

Ja'us رضي الله عنه said: I bear witness that I heard Sayyidina Ibn Abbas رضي الله عنه say: 'I bear witness that I heard Sayyidina Umar رضي الله عنه recite the Talbiyah.' We were at that time in the plain of Arafat. One person asked him: 'Do you know when Sayyidina Ibn Abbas رضي الله عنه said: 'I don't know.' (This he said out of precaution) the people were amazed by Sayyidina Ibn Abbas' رضي الله عنه precaution. (Hayatus - Sanahah 2/769)

The punishment of slandering a Muslim

Sayyidina Ali Murtaza رضي الله عنه related that if anyone looks down upon a Muslim man or woman because of his/her poverty, then, on the Day of Judgement Allah shall humble and disgrace such a person in front of all the former and the latter generations. And if anyone slanders a Muslim man or woman, attributing any vice to him/her, then, on the Day of Judgement Allah shall cause such a person to stand on a mount of Fire until he denies himself. (Ma'ariful Qur'an 1/501)

Whether it is permissible to write 'Bismillah' in the beginning of a letter.

It is a Sunnah to commence a letter with 'Bismillah', but the honorable Jurists have deducted the following rule from the texts of the Holy Qur'an and the Sunnah, that if there is apprehension that a paper on which Allah's name is written, is treated without due respect, if there is apprehension that such a paper is thrown away, then it is not permissible to write 'Bismillah' or any of Allah's names. Otherwise one would himself

become guilty of disrespect. Everyone knows what happens nowadays to letters which people write to one another. Sooner or later they land in the gutter or any other dirty place. Hence, it seems appropriate to say 'Bismillah' (rather than to write it) when commencing a letter, so as to discharge the Sunnah. (Ma'arif ' Qur'an 4/567)

Those two Ayaat which the Beneficent Himself wrote two thousand years before the creation:

It has been recorded from Sayyidina Ibn Abbas رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said, 'Allah sent down two Ayaat which are among the treasures of Paradise. The Beneficent Himself wrote these two Ayaat two thousand years before the creation. If anyone recites them after the Isha-prayer, then it shall be as though he had offered the Tahajjud-prayer.

In Mustadrak Hakim and Baihaqi comes that the Messenger of Allah صلى الله عليه وسلم said, 'Allah concluded Surah Baqarah with those two Ayaat which were sent down upon me from the treasure beneath the Arsh. Hence memorize those Ayaat, or teach them also to your women and children.' This is what Sayyidina Umar Faruq and Sayyidina Ali Marthaza رضى الله عنه said, 'No person in his right mind should go to sleep without reciting these two Ayaat.

(Note: These Ayaat are the last two Ayaat of Surah Baqarah (Ma'ariful Qur'an 1/694,

How the Noble Prophet صلى الله عليه وسلم treated Sayyidur Hudhaifah رضى الله عنه

Sayyiduna Hudhaifah رضى الله عنه narrated. Once during the month of Ramadhan I offered the prayer along with the Noble Prophet صلى الله عليه وسلم. Thereafter he took a bath, and I screened him (After he completed his bath) there was some water left in the vessel. The Noble Prophet صلى الله عليه وسلم said, 'If you want you can take a bath with this water, and if you want you can add more water to it.' I said, 'O Messenger of Allah صلى الله عليه وسلم prefer the water you left over on larger quantity of water.' So I took a bath from this water the Noble Prophet صلى الله عليه وسلم

Scattered Pearls

screened me
رسول الله عليه وسلم
screened me

An effective

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Protection a

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Hudhaifah رضى الله عنه
'If someone recites
surah Ghafir
each unpleasant
Tumatha, too
opinion regard-
the Father 2/63.

Protection a

Imam Abu Da-
following from
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screened me I said 'There is no need for you to screen me' He صلى الله عليه وسلم said: 'no, I shall screen you, just as you had screened me' (*Hayatus - Sahabah* 2/867)

An effective method of having one's prayers accepted

The mashaikh and scholars have written with regard to the virtues of reciting **حسبنا الله ونعم الوكيل** that if one recites it one thousand times with conviction and firm faith and then prays for something, then Allah shall not reject the prayer, One should also recite this Ayat when one is overcome by worries and anxieties. (*Ma'ariful Qur'an* 2/244)

In one Hadith has been mentioned 'I fear for my Ummah with regard to three things. One, that there shall be much wealth, because of which my followers shall envy one another, and shed each other's blood Two that the book of Allah is laid open (i.e. that everyone claims to understand it because of having read a translation thereof) and that people try to understand what cannot be understood by any one but Allah (i.e. those Ayaat which are known as Mutashabihat) Three, that the people's knowledge increases and then they waste it, and that they give up the zeal to increase knowledge' (*Ma'ariful Qur'an* 2/21)

Protection against each evil

In Musnad Bazzar has been related from Sayyidina Abu Hurairah رضي الله عنه, that the Messenger of Allah صلى الله عليه وسلم said. 'If someone recites the Ayat-ul-kursi and the first three verses of surah Ghafir in the morning, then he shall be protected against each unpleasant occurrence and evil throughout the day' Tirmidhi, too, recorded this There is however difference of opinion regarding one of the transmitters of this Hadith. (*Tajfur Ibra Kathur* 9/69, *ma'ariful Qur'an* 7/581)

Protection against one's enemy

Imam Abu Dawud and Imam Tirmidhi رحمه الله recovered the following from Sayyidina Mithlab bin Abi Sufrah رضي الله عنه, who said that the following was related to him by a person who heard the Messenger of Allah صلى الله عليه وسلم say: 'When you are

attacked at night, then say: **حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ**, the gist of thereof is to supplicate through the word **حَسْبِيَ**, that our enemy's is effort be thwarted. In some traditions has been mentioned **حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ** (i.e. the 'nun' has been dropped) The gist thereof is that if you say **"حَسْبِيَ"** affords protection against the enemy like a fortress. (Ma'ariful Qur'an 7/586)

A strange incident

Thabit bin Banani رحمه الله related that once he went with Sayyidina Mus'ab bin Zubair رحمه الله somewhere. The four went into an orchard to after two Rakat. He said: "Before my prayer I recited **يا ذا الجلال والإكرام** (i.e. the opening verses of surah Ghafir) When suddenly I saw a person mounted on a white mule behind me. That person was wearing Yamani clothes. He said to me: "when you recite **"يا ذا الجلال والإكرام"** then say **"يا عافى الدوب عافى"** (i.e. O Forgiver of sins, forgive me!) and when you recite **يا ذا الجلال والإكرام** then say **"يا ذا الجلال والإكرام"** (O Acceptor of Repentance accept my repentance!) and when you recite **يا ذا الجلال والإكرام** then say **"يا ذا الجلال والإكرام"** (i.e. O Grantor of Blessings and Reward reward me with goodness!) Thabit bin Banani رحمه الله said: "After listening to that person's advice, I looked in all directions, but could not find anyone. I looked for that person until I reached the gate of the orchard, and I enquired from the people whether they had seen someone dressed in Yamani clothes. They however denied having seen any such person. In one more tradition has been mentioned that the people considered this person to be Sayyidina Ilyas عليه السلام. (Ibn Kathir Ma'ariful Qur'an 7/586)

An effective prescription for a blessed sustenance

Maulana Shah Abdul Ghani Phulpuri رحمه الله stated that the following had been related from Hazrat Hajj Imdadullah رحمه الله, that if anyone recites regularly the following ayat in the morning, then he shall be protected against indigence and

Scattered Pearls

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further said that this is a highly effective prescription. This is the Ayat

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ

(Mansur Qur'an 7/687)

How Sayyidina Umar رضى الله عنه turned a reprobate into a religious minded person

Ibn Kathir related from Ibn Abi Hatim that among the people of Syria there was very strong man with an impression figure, who used to come to Sayyidina Umar رضى الله عنه. After some time time that person stopped coming. Sayyidina Umar رضى الله عنه asked the people about his whereabouts. The people said 'O commander of the Faithful, do not ask about him. He has taken to drinking and remains intoxicated most of the time.' Sayyidina Umar رضى الله عنه then called for his writer and said to him, write

من عمر بن الخطاب الى فلان بن فلان- سلام عليك ذلى احمد
ايك الله الذي لا اله الا هو عذر الذنب وقابل التوب شديد
العقاب ذى الطول لا اله الا هو اليه المصير

From Umar bin Al Khattab to such - and such, son of such and such. After greeting you with 'Salaam' I praise Allah besides whom there is no god, in your presence. He is the Forgiver of sin, Acceptor of repentance, severe in punishing, full of might. There is no god except Him. Unto Him is the return.'

Then he requested all those who were present to pray for that person, that Allah may turn his heart (toward obedience) and accept his repentance. Sayyidina Umar رضى الله عنه, instructed his Messenger not to hand over the letter to that person until he has become sober, and not to give it to anyone else. When that person received the letter, he read it again and again, pondering over its contents, that contains a warning of punishment as well as a promise of forgiveness. Then he began to cry and repented with such a repentance after which he never ever went close to liquor.

When Sayyidina Umar رضى الله عنه got to know about this he said 'Cases like this should be treated in this manner. If you see your brother involved in any vice, then think how you can get him back on the right path. Let him hope for Allah's mercy. Pray for him, and do not become Satan's aide with regard to him', that means do not scold him so as to make him angry which can cause him to drift farther and farther away from religion. It would be naught but helping Satan. (Im Kathir, (Ma'ariful Qur'an 7/586)

How poorly the Muslims were equipped during Battle of Badr

The Messenger of Allah صلى الله عليه وسلم departed from Madi Munawarah on the twelfth Ramadhan. He was accompan-

by 313, 314 or may be 315 men. They were so poorly equip that the whole group had only two horses and seventy camels. One horse belonged to Sayyidina Zubair bin Awwam رضى الله عنه and the other horse belonged to Sayyidina Miqdad. One camel was shared by two, three men. Sayyidina Abdullah bin Mas'ud رضى الله عنه narrated that one the occasion of the Battle of Badr 11 men shared one camel, and they would take turns in riding. Sayyidina Abu Lubabah, Sayyidina Ali رضى الله عنه and the Messenger of Allah صلى الله عليه وسلم shared one camel. When it was the turn of the Noble Prophet صلى الله عليه وسلم to walk, Sayyidina Abu Lubabah and Sayyidina Ali رضى الله عنه said 'O Messenger of Allah صلى الله عليه وسلم, keep seated. We shall walk instead of you to this he صلى الله عليه وسلم said: 'You are not stronger than me. I stand less in need of Divine reward than you' (Secret - Mustafa 2/58)

The story of the Noble Prophet's son-in-law, Abul Aas bin Rabi'

Among the captives taken on the Day of Badr, there was also the Noble Prophet's son-in-law Abul Aas bin Rabi'. He was the husband of the Noble Prophet's daughter Sayyidah Zainab رضى الله عنها. Sayyidah Khadijah رضى الله عنها was married to Abul Aas at her mother's behest, prior to

Scattered Pearls

commencement of Islam. He was an affluent, honest, and a paganistic pre-Islamic daughter of Abu Lahab. He was a close friend of the world attractor Zainab.

When the Prophet صلى الله عليه وسلم came among them, he saw the people in a state of confusion. Sayyidah Zainab رضى الله عنها met her by her mother's side. The Prophet's name was on the neck, and he was in a state of appropriate. The captive girl was crying. Thus the captive girl was the Prophet's daughter. He would send her to Makkah. On the day of Badr, Zainab رضى الله عنها was in kinanah bin Abdul

Kinarah made a move at noon-time, and thus the Prophet saw the daughter openly, so he stopped the battle. Muhammad's matter of day was appropriate to leave any time. However before Islam had shone, Rabi' bin Rabi' was a

commencement of the prophetic mission. Abul Aas was an affluent, honest trader, all the daughters of Allah's Messenger صلى الله عليه وسلم accepted Islam. Abul Aas however persisted in his paganistic practices. The Quraish pressurized him to divorce the daughter of Allah's Messenger صلى الله عليه وسلم just as the sons of Abu Lahab had done, promising him to marry him to any girl he likes. Abul Aas however refused. He said that no woman of the world attracts him as compared to a noble lady like Sayyidah Zainab.

When the Quraish set out to fight at Badr, Abul Aas, too was among them. He was captured along with many others. When the people of Makkah sent money to ransom the captives, Sayyidah Zainab رضي الله عنها sent the necklace which was given to her by her mother on the occasion of her marriage. The Noble Prophet's صلى الله عليه وسلم eyes welled up with tears when he saw the necklace. He said to his companions: 'If you deem it appropriate, then we shall return the necklace and let this captive go without any ransom.' The companions readily agreed. Thus the captive was freed and the necklace returned. The Noble Prophet صلى الله عليه وسلم however took Abul Aas' promise that he would send Sayyidah Zainab to Madinah as soon as he reached Makkah. On reaching Makkah, Abul Aas allowed Sayyidah Zainab رضي الله عنها to go to Madinah, accompanied by his brother Kinanah bin Rabi'.

Kinanah made Sayyidah Zainab رضي الله عنها mount the camel right at noon-time. He fetched his quiver full of arrows and his bow and thus the journey began. The Quraish heavily disliked it that the daughter of Allah's Messenger صلى الله عليه وسلم left Makkah so openly, so Abu Sufyan and others went to Dhū Tuwa and stopped the travelers. They said 'We are in no need of stopping Muhammad's صلى الله عليه وسلم daughter from traveling, but it is a matter of disgrace for us if she leaves so openly. Hence it seems appropriate that you take her back to Makkah right now and leave any time during the night.' Kinanah accepted this offer. However before that, Habbar bin Aswad (who later on accepted Islam) had stopped the camel and intimidated Sayyidah Zainab رضي الله عنها. She was pregnant at that time, but suffered an

abortion due to intense fear. This caused Kinanah to take his bow and arrows and say 'If anyone dares to get near that camel I shall shoot him with my arrows until his body resembles a sieve.'

In short, Kinanah returned to Makkah, and after spending three nights there, they resumed their journey during night-1. The Messenger of Allah ﷺ had ordered Sayyid Zaid bin Harithah رضى الله عنه and one man belonging to the A to wait at a place called 'Batan Yajuj', and to accompany Sayyidah Zainab رضى الله عنها from there to Al Madinah. When they arrived at Batan Yajuj and met Kinanah bin Rahl there, Kinanah went back to Makkah, while Zaid bin Harithah رضى الله عنه and his companion accompanied Sayyidah Zainab رضى الله عنها to Madinah. She arrived there one month after the Battle of Badr.

Sayyidah Zainab رضى الله عنها started living with her august father-in-law, the Messenger of Allah ﷺ, while Abul Aas continued to live in Makkah.

Prior to the conquest of Makkah, Abul Aas went on a business trip to Syria. Since the people of Makkah considered him reliable and trustworthy, they too, had invested in this trip. On the way back, Abul Aas was intercepted by a handful of Muslims. They confiscated all his goods, while he himself somehow managed to escape to Al Madinah, where he sought shelter with Sayyidah Zainab رضى الله عنها.

In the morning when the Messenger of Allah ﷺ came to lead the prayer, Sayyidah Zainab رضى الله عنها proclaimed from the women's section of the mosque: 'O people, I have granted Abul Aas shelter and refuge.' After the prayer, the Messenger of Allah ﷺ turned toward the people and said:

اَلْاَناسُ هَلْ سَمِعْتُمْ مَا سَمِعْتُ؟ قَالُوا بَعْدَ: قَالِ: اَيَا وَالَّذِى نَفْسِى
 فِيْهِ مَاعْلَمْتُ شَيْءٍ مِنْ ذٰلِكَ حَتّٰى سَمِعْتُ مَا سَمِعْتُ اَنَّهُ يَحْيٰى عَلٰى
 سُلَيْمِ بْنِ اَبِيْهِمْ

'O people! Did you hear what I heard?' They said, 'Yes.' He said, 'By Him in whose hands is my soul! I had no knowledge thereof until I heard what you heard. Indeed,

Scattered Pearls

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Thereafter Sayyidah Zainab رضى الله عنها returned to Al Madinah and was restored to marital life with the Messenger of Allah ﷺ. (Secret)

even the most humble of Muslims is in a position to grant shelter and refuge.'

He then went to his daughter and said 'My daughter, show him all respect that is due to him but do not get intimate with him, for you are not lawful for him, (i.e. you are a Muslim and he is a pagan).'

He then said to the troop who had intercepted Abul Aas, 'You know about my relations with him, (i.e. Abul Aas). So if you deem it appropriate, then return his goods to him, otherwise consider it as a gift from Allah, which you are deserving of.' The Noble Prophet ﷺ had hardly finished, when the companions started returning the goods. They brought vessels, ropes, tamblers, in short every thing, one piece after the other.

Abul Aas then set out to Makkah along with the goods. He gave all those who had invested their due share. After having settled accounts, he said,

يا معشر قريش هه بنى لا حد مسكم عندى مال يا خذه ؟

قالوا لا فبراك الله خيرا فقد وجدناك وانيا كريماً.

قال فاشهد ان لا اله الا الله وان محمداً عبده ورسوله.

والله ما منعني من الا سلام عبده الا تخوف ان اكل اموالكم فيما

اذا ها الله اليكم وعرغب بها اسلمت

'O people of Quraish' Are the belongings of any of you left with me,, which he still has to take? they said 'No, may Allah reward you well, We found you to be faithful & generous,' he said 'So I bear witness that there is no god except Allah and that Muhammad (ﷺ) is the Messenger of Allah. By Allah, nothing had prevented me from accepting Islam (before that), except the fear of eating your wealth. But now that Allah returned it to you and now that I am relieved of it, I accepted Islam.'

Thereafter Sayyidna Abul Aas رضى الله عنه left Makkah and went to Al Madinah, where the Messenger of Allah صلى الله عليه وسلم restored marital relations between him and Sayyidah Zainab رضى الله عنها. (Serrat - e- Mustafa 2/124).

A virtuous wife

In one Hadith the Messenger of Allah ﷺ is reported to have said 'If a woman is obedient to her husband, then the birds in the air pray for her forgiveness. The fish in the water pray for her forgiveness, the angels in heaven pray for her forgiveness and the wild animals in the jungle pray for her forgiveness.

Muheet) (Ma'ariful Qur'an 2/399)

Scattered Pearls

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Three types of wrong-doing

One type of wrong-doing is such that Allah never forgives. One type is such that it might be forgiven, and the third is that Allah does not forgive it without taking reprisal first.

The first kind of wrong-doing is associating partners with Allah. The second kind of wrong-doing is any mistake committed regard to the rights of Allah. The third kind of wrong-doing is any violation of the rights of Allah's servants. (Ibn Kathir, reference to Muslim Buzzari) (Ma'ariful Qur'an 2/550)

No, rather to Allah and He took my sword and finished his pleased with of Paradise

(This was related hasan)

Sayyidina Abdullah about a person single prayer Thabit

The first Eid-prayer ever offered in Islam

After returning from Badr, on the first of Shawwal, the Noble Prophet ﷺ offered the Eid-prayer. This was the Eid-ul-Fitr. (Zarqani, 1/454) (Secret-e-Mustafa 2/132)

One who does

In the Tafseer in the interpre

The companion who belongs to the people of Paradise without having offered even a single prayer

Amr bin Thabit who was better known by the appellation Usairam had kept aloof from Islam and Muslims. On the day of Uhud however, Islam took root in his heart. He seized his sword and went to the battle-field where he fought the infidels until he fell wounded to the ground. When the people realized who he was, they were rather amazed. They asked him, 'O Amr, what caused you to fight? Was it an inclination toward Islam or was it your sense of honour, and an urge to support your people?' Sayyidina Usairam replied:

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Sayyidina Umar person 'I enjoy without who only to God-

بِإِلْ رَغْبَةٍ فِي الْإِسْلَامِ فَاسْتَبَدَّ إِلَهُهُ وَرَسُولَهُ فَاسْتَبَدَّ إِلَهُهُ وَرَسُولَهُ
وَقَاتَمَتْ بِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَصَابَنِي بِأَصَابَتِي

'No, rather, it was an inclination toward Islam. I thus believed in Allah and His Messenger ﷺ, and I accepted Islam. I took my sword and fought alongside the Messenger of Allah ﷺ until that which befell me, befell me' He had hardly finished his speech when he breathed his last. May Allah be pleased with him ﷺ. Indeed, he belongs to the people of Paradise.

(This was related by Ibn Ishaq, and the chain of transmission is *hasan*.)

Sayyidina Abu Hurairah رضي الله عنه said, 'Should I not tell you about a person who went to Paradise without having offered a single prayer? It is the same companion, (Sayyidina) Amr bin Thabit رضي الله عنه.' (*Kisrat ul-Mustafa* 2/234)

One who supports a wrong-doer is himself a wrong-doer

In the Tafsir 'Ruh ul Ma'ani' the following Hadith has been cited in the interpretation of the Ayat:

فَمَنْ أَكُونُ ظَهِيرًا لِلْمُجْرِمِينَ

The Messenger of Allah صلى الله عليه وسلم said, 'On the day of Judgement a proclamation shall be made: 'Where are the wrong-doers and those who helped them?' there after even those who set straight the inkpots and pens of a wrong-doer shall be put into a box made of iron and cast into Hell. (*Ma'ariful Qur'an* 3/25)

An important advice given by Sayyidina Umar bin Abdul Aziz رضي الله عنه

Sayyidina Umar bin Abdul Aziz wrote the following advices to a person. 'I enjoin you to be God-conscious (i.e. to have Taqwa) without which no good deed is accepted, and mercy is shown only to God-conscious people, and god-consciousness is a thing

without which one does not get reward for anything. There are many who preach, but only few who act.

Sayyidina Ali Murtaza رضى الله عنه said 'No deed remains small if it was performed with God-consciousness, and how could one call a deed small when it found acceptance in the Divine court (Ihsan Kulliyat) (Ma'ariful Qur'an 3/774)

As long as your ablution remains intact, the angels sh record virtues for you

It has been recorded from Sayyidina Abu Hurairah رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said to him 'Say لا حول ولا قوة الا بالله when you perform wudu. The effect there of will be that recording angels shall record virtues on your behalf as long your ablution remains intact. (Ma'ariful Hadith 3/25)

A strange parable concerning minor and major sins

In the Musnad Ahmad has been mentioned that once Sayyid Aashah رضى الله عنه wrote to Sayyidina Muawiyah رضى الله عنه 'I person disobeys Allah, then even those who used to praise him begin to blame him, and even his friends become his enemy. Not worry ng about sins leads to a man's destruction.'

In an authentic Hadith the Messenger of Allah صلى الله عليه وسلم reported to have said, 'if a person commits a sin, then a Black spot appears on his heart. Then, if he repents and seeks forgiveness, this spot is erased. And if he does not repent, then this spot continues to grow until it covers the whole heart, and this referred to as 'Ra'n' in the Holy Qur'an.

لَا يَلْزَمُهُمْ مَا كَانُوا يَكْسِبُونَ ط

There is a cover over their hearts because of what they used to earn.'

But as for as the outcomes of sins are concerned, one needs distinguish between minor and major sin. A saint once said 'The parable of minor and major sin is like that of a small and big scorpion, or like that of a small and a big spark of fire. Man can not bear the pain caused by either of them. This is why

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Muhammad bin Kaab Qurzi said 'The greatest act of worship is to refrain from sins. There are people who regularly offer Namaz-e-Tasbeeh, but they do not give up sins, so their worship does not find acceptance in the Divine court.'

Ibadhul bin Ayyadh رضى الله عنه said 'The less significant you consider a sin to be, the more heinous it is in the sight of Allah. The pious ancestors used to say that each sin is a Messenger or infidelity which calls towards the deeds and character of an infidel.' (*Mu ariful Qur'aan* 2/384)

The agreement which Allah Himself wrote and which is kept in this custody

'كتبه الله عز وجل' In the Sahih Muslim is a Hadith in which Sayyidina Abu Harairah رضى الله عنه recorded from the Messenger of Allah صلى الله عليه وسلم 'When Allah created the universe (and all what it contains), He inscribed something on a tablet what is in His custody. He wrote

إِن رَحْمَتِي تَغْلِبُ عَلَى غَضَبِي

'Indeed, My mercy shall overcome my anger

(*Mu ariful Qur'aan* 2/290)

If the people do good deeds, then they shall be governed by a righteous person, and if they do evil deeds, then they shall be governed by a wicked person.

In Mishkat comes with reference to a tradition recorded by Abu Na'eem, that the Messenger of Allah صلى الله عليه وسلم said 'Allah Most High says 'I am Allah. There is no god besides Me. I am the Sovereign and King of all kings. Their hearts are in My grasp. If My servants obey Me, then I fill the hearts of their kings and rulers with pity and mercy toward their subjects. And if My servants disobey Me, then I cause the hearts of their kings and rulers to become hard, and they inflict all sorts of punishments and their subjects. So do not waste your time by speaking ill of your rulers. Rather turn to Allah and think about setting your affairs right, so that I may set things right for you.' Abu Dawud and Nasai recorded something similar from Sayyidah Aishah

عن الله عليه السلام، namely that the Messenger of Allah ﷺ. If Allah desires goodness for a ruler, then he gives him a good minister and a good representative, who remind him a good in case he forgets and who help him when he does what is right. And if something evil had been destined for a ruler, then evil people are appointed as his ministers and subordinates. (Al-Mu'alla Qur'ān 3/359)

The shara'i ruling regarding a universal disaster.

It is not permissible to watch cricket - matches on TV. Doing comprises several sins and evils. The first sin is to intentionally watch the pictures of those who play. This has been mentioned by Mufti Muhammad Shafi Usmani رَحِمَهُ اللهُ تَعَالَى (Fatawa Rahimiyah 3/339). On television the pictures of innumerable people shown, and each picture one looks at is a new sin.

The second sin is that of looking pictures of women who present in the stadium, and which are shown off and on during the match.

The third sin is that of purchasing a TV and keeping it in a home, even if one does not use it. This had been mentioned (Fatawa Rahimiyah 6/298, If someone purchases musical instrument and other things which causes one to become neglectful, he has committed an act which is abominable to the degree of unlawfulness (Makruh Tahrim), and a sin, even if one does not use those instruments, because one normally keeps things like in order to cheer up oneself. (Khutabatul Fatawa 338).

The fourth sin is that of giving up the congregational prayer one commonly observes.

The fifth evil is that of wasting one's precious time. The sixth is that of engaging oneself in a useless activity, whereas Hadith has been stated that the virtue of Islam consists of giving up what is of no use to one. The seventh evil is that one becomes neglectful of important religious and worldly affairs, as commonly observed. The eighth evil is that one gets familiar with television, which leads to many other evils and sins.

Scattered Pearls

The ninth evil is that of watching the pictures of those who play. This is a sin.

The tenth evil is that of purchasing a TV and keeping it in a home, even if one does not use it.

(Mufti Muhammad Shafi Usmani رَحِمَهُ اللهُ تَعَالَى Darul Ifta, Jamia Ashrafia, Delhi)

And Abdul Raza Khan, Rector Darul Uloom Haqqania, Lahore

The evil and sin of watching pictures of women

The first sin is that of intentionally watching the pictures of those who play. This is a sin. The second evil is that of purchasing a TV and keeping it in a home, even if one does not use it. This is a sin. The third evil is that of watching the pictures of those who play. This is a sin.

The third evil is that of purchasing a TV and keeping it in a home, even if one does not use it. This is a sin.

The fourth evil is that of watching the pictures of those who play. This is a sin.

The fifth evil is that of purchasing a TV and keeping it in a home, even if one does not use it. This is a sin.

The sixth evil is that of watching the pictures of those who play. This is a sin.

The seventh evil is that of purchasing a TV and keeping it in a home, even if one does not use it. This is a sin.

The eighth evil is that of watching the pictures of those who play. This is a sin.

The ninth evil is that of purchasing a TV and keeping it in a home, even if one does not use it. This is a sin.

The tenth evil is that of watching the pictures of those who play. This is a sin.

The eleventh evil is that of purchasing a TV and keeping it in a home, even if one does not use it. This is a sin.

The twelfth evil is that of watching the pictures of those who play. This is a sin.

The ninth evil is that the blessing in one's livelihood begins to vanish. This is the effect of every sin.

The tenth evil is that one who is interested in TV programmes deprives himself of many good deeds.

(Mufti Muhammad Adam Bhowani

Darul Ifta, Jamiah Nazeeriyah, Kakori

And Abdur Rahman Kaleerwi

Darul Ifta, Darul uloom (Chappi)

The evil and sins of listening to commentaries

The first sin is that of giving up the congregational prayer, the second evil is that of engaging oneself in a useless activity, whereas Allah Most High has stated in the Holy Qur'an that one of the conditions of success is to keep away from useless activities (Inshaa'ah 18 Ruku 1).

The third evil is wasting of time, where as Allah Most High has in the Holy Qur'an taken an oath 'By the time' so as to teach His servants the value of time.

The fourth evil is that one becomes oblivious of Divine Remembrance and the hereafter.

The fifth evil is that one's worldly affairs suffer, too, as is commonly observed.

(Mufti Muhammad Adam Bhowani

Darul Ifta, Jamiah Nazeeriyah, Kakori

And Abdur Rahman Kaleerwi

Darul Ifta, Darul Uloom (Chappi)

Who deserves the curse of Allah and His Messenger ﷺ ؟

In one Hadith the Messenger of Allah ﷺ is reported to have said 'there are six kind of people whom I have cursed, and whom Allah has cursed, and the invocations of a prophet are readily accepted these six kinds of people are

1 - The one who adds something to the book of Allah

- 2 - The one who has come to power through tyranny and oppression and who honours the one whom Allah has disgraced, and who disgraces the one whom Allah has honoured.
- 3 - The one who denies Divine pre-ordainment
- 4 - The one who considers as lawful what has been declared unlawful by Allah
- 5 - Those among my offspring who make lawful what has been declared unlawful.
- 6 - The one who gives up my Sunnah *(Sahihayn, taken from Mishk)*

In another tradition comes that the Messenger of Allah ﷺ said: *لعن الله الخاطيء والمنطوي اليه*

'Allah has cursed the one who casts a glance and the one who glanced at' This however is only in case the one who is glanced at did have any such intentions (i.e. of attracting other Sayyidina Abu Hurairah رضى الله عنه reported that the Messenger Allah ﷺ said 'Cursed is a man who dons women's clothing, and cursed is a woman who dons men's clothing' *(Al-hakul)*

Someone once said to Sayyidah Aishah رضى الله عنها 'There is a woman who wears man's shoes.' Sayyidah Aishah رضى الله عنها replied 'The Messenger of Allah ﷺ cursed a woman who adopts manly fashions.'

Sayyidina Ibn Abbas رضى الله عنه reported that the Messenger Allah ﷺ cursed men who effeminate themselves and roam around as transvestites, and he cursed such women who are such to look like men, and he ordered us to turn such people out of our houses.

In the Sahih Buhhari has been mentioned that Sayyid Abdullah bin Mas'ud رضى الله عنه said 'Allah's curse is on the one who tattoos and the one who gets tattooed, and on those who pluck the hair of eye-brows so as to make them thinner, and Allah's curse be on those women who (artificially) create a spa-

Scattered Pearls
between two
about a chair

Entrusting
person

In one Hadith
have said
responsibility
another person
friendship and
other such a
of worship and
to enter Hell

In some tradi-
person a pos-
people who
Allah, the Mes-
The state of
among Mus-
ignoring the
account of a
that incapaci-
putting a li-
governance
of Allah ﷻ
'When post-
people, there
Sahih Buhari

One peculi-

In some tradi-
if this Surah
Allah shall c-

A tear whi-
Hereafter a

between teeth in order to appear beautiful, on those who bring about a change in what Allah has created. (Ma'anful Qur'an 2/433,

Entrusting a post (of responsibility) to an undeserving person

In one Hadith the Messenger of Allah ﷺ is reported to have said 'Any person who has been entrusted a certain responsibility by the common Muslims. And then he gives another person a post of responsibility merely on account of friendship and without knowing him to be deserving thereof, then such a person is cursed by Allah, Neither his obligatory acts of worship are accepted, nor the voluntary ones, until he is made to enter Hell. (Imu'ul Fawa'id p.375)

In some tradition comes that if a person has given any other person a post of responsibility, although he knew that there are people who are more suitable for that post, than he has betrayed Allah, the Messenger of Allah ﷺ and all the Muslims. The state of squalor and in ruin which is now a days so rampant among Muslim governments is naught but the out come of ignoring the teachings of the Holy Qur'an, posts are allotted on account of recommendations and bribes, the result of which is that incapable, undeserving people hold important offices thus putting Allah's creatures into trouble. The whole system of governance is ruined because of that. This is why the Messenger of Allah ﷺ said لا ريب الا اني غير الله فافتر السعة 'When posts (of responsibility) are entrusted to undeserving people, then wait for the Hour' (This has been mentioned in Sahih Bukhari, in the Book of knowledge). (Ma'anful Qur'an 2/446

One peculiarity of Surah An'aam

In some traditions it has been related from Sayyiduna Ali رضي الله عنه that if this Surah (i.e. Surah An'aam) is recited near a patient, then Allah shall cure him. (Ma'anful Qur'an 3/512)

A tear which has been shed due to fear of Allah and the Hereafter shall extinguish even the greatest fire of Hell

Imam Ahmed رحمه الله recorded in his Kitabuz Zuhad the following from Sayyidina Hazrat Sayyidina Jibril عليه السلام once visited the Messenger of Allah صلى الله عليه وسلم. There was a person who cried due to his fear of Allah. Upon this Sayyidina Jibril عليه السلام remitted, 'Each deed of a human being shall be weighed, but crying due to fear of Allah and the hereafter is such a deed which cannot be weighed. Rather a single tear (shed in such a manner) shall extinguish even the greatest fire of Hell.' (Mawariful Qur'an 1/533)

The weight of a scholar's ink and a martyr's blood

Imam Zahabi recorded from Sayyidina Imran bin Husain رحمه الله that the Messenger of Allah صلى الله عليه وسلم said: 'On the day of Judgement the ink which was used by a scholar to put religion, knowledge and injunctions into writing, and the martyrs' blood shall be weighed. The scholar's ink however shall turn out to be heavier than the martyr's blood.' (Mawariful Qur'an 3/235)

The first obligation after faith is to cover one's nakedness

Covering one's nakedness has been declared to be the first obligation after faith. Prayers, fasting, and so on come only thereafter. Sayyidina Umar Faruq رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: 'When a person dons a new dress, when he should pray thus:

مد الله الذي كساني ما واري به عورتي واتجمل به في حياتي

'Praise be to Allah who gave me this (dress) through which I cover my nakedness and adorn myself during my life-time.'

He also said that if a person, after donning new clothes, gives his clothing to the poor and needy, then he has come under Allah's protection and care, during all circumstances of his life and death. (Kutub with reference to Musnad Ahmad) (Mawariful Qur'an 3/34)

Don't give up to pray unto Allah because of frustration

Scattered Pearls

In one Hadith said, 'A person who does anything as he does as he does.' asked Allah that I have accepted your prayer. Allah

In another said, 'When remains the prayer.' (Mawariful Qur'an 3/235)

The Noble independent

Tabarak and Umar رضي الله عنه Messenger of Allah صلى الله عليه وسلم some frustration and if I was with you in

The Messenger worry about you is in Paradise and attract you of us visible Himself has twenty-four

On hearing the Messenger of Allah صلى الله عليه وسلم then how can The Messenger Day of Judgement

In one Hadith comes that the Messenger of Allah ﷺ said 'A person's Du'a is accepted as long as he does not pray for anything sinful or the severing of the ties of kinship, and as long as he does not make haste,' the noble companions رضى الله عنهم asked 'What does making haste mean?' the Messenger of Allah ﷺ said 'It means that a person begins to think that I have been praying for so long, but my du'a has not been accepted yet, until he gets frustrated and gives up praying unto Allah.'

In another Hadith comes that the Noble Prophet ﷺ said, 'When you pray, then pray in such a manner that there remains no doubt within you regarding the acceptance of your prayer' (Abulhasan Ali Nadwi رحمه الله).

The Noble Prophet's ﷺ companionship is independent of colour and race

Tabarani recorded the following from Sayyiduna Abdullah bin Umar رضي الله عنه One Abyssinian presented himself to the Messenger of Allah ﷺ and said: 'O Messenger of Allah ﷺ, you are distinguished from us by your hand some features, your beautiful complexion as well as prophet hood and Messengership. If I was to believe in what you believe, and if I was to do the same deeds you do, then can I be together with you in paradise?'.

The Messenger of Allah ﷺ said, 'Yes, for sure' (Do not worry about your looks) I swear by Him in whose hands my soul is, in Paradise people of dark complexion shall become fair and attractive. Their faces shall be so radiant that the gleam there of is visible over a distance of one thousand years. And Allah Himself has taken the responsibility of every person who says لا اله الا الله. And if a person says سبحان الله وحده, then one thousand twenty-four thousand virtues shall be written to his credit.

On hearing this, one of the people said, 'O Messenger of Allah ﷺ when Allah rewards good deeds so generously, then how could we ever perish or be overtaken by punishment?' The Messenger of Allah ﷺ said 'Nay, rather on the Day of Judgement some people shall have good deeds whic

would weigh down a mountain, if one was to place them on a mountain, but then if these good deeds are compared to Allah's blessings, and they had loose their weight, except Allah shows mercy during the conversation with the Abyssinian the following Ayat of Surah Dahr was revealed

هِيَ آتَىٰ عَنِّي لَأَنسَانٍ مِّمَّنْ أَدْرَأَ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ۝

Upon this the Abyssinian asked in utter bewilderment: 'O Messenger of Allah ﷺ shall my eyes behold the same bounty which your blessed eyes shall behold?' The Messenger of Allah ﷺ said: 'Yes, for sure.' When the Abyssinian heard this, he began to cry bitterly. He cried until his soul departed from its material confines. The Messenger of Allah ﷺ then himself shrouded him. (Ma'ariful Qur'an 2/469,

The mosque and congregation

يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ أَمِنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ
وَأَنشَأَ الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنْ
الْمُتَّقِينَ ۝

Buildings of mosques here refers to keeping a mosque popularised for the sake of worship, Divine remembrance and the dissemination of Qur'anic teachings as well other religious knowledge

1. Sayyidina Abu Saïd Khudri رضى الله عنه narrated that the Messenger of Allah ﷺ said: 'If you see a person frequently visiting the mosque (i.e. he heads for the mosque soon as he is free from work), then bear witness to his being a believer, because Allah Most High said

يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ أَمِنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
(Tirmidhi, Darul, Al Bayhaqi)

2. Sayyidina Abu Hurairah رضى الله عنه narrated that the Messenger of Allah ﷺ said: 'If a person goes to the

Scattered Pearls

mosque more
arranges for it

3. Sayyidina
Messenger of
shaded by Allah
Allah's shade
encompasses a
person whose
leaves the mosque

4. Sayyidina
Allah's shade
leaves his house
rewards Allah's
honour has given
him

5. Amir al-
and companions
anyone who
taken 1 upon
him And Allah

6. It has been
the mosques

7. In one
glance at His
whole people

8. In one
said: 'By Allah
in those who
who gap alone
said and then
then I must be

9. Ibn Asakir
just like a wolf
save yourself

mosque mornings and evenings, then whenever he goes Allah arranges for him a house in Paradise (Agreed upon)

3. Sayyidina Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said 'Seven people shall be shaded by Allah on the Day on which there is no shade except Allah's shade' The Messenger of Allah ﷺ then enumerated those seven people and he also mentioned such a person whose heart is attached to the mosque (i.e. when he leaves the mosque, he keeps thinking about the mosque)
(Agreed upon)

4. Sayyidina Salman رضي الله عنه narrated that the Messenger of Allah ﷺ said 'If anyone performs wudhu well and leaves his home, heading for the mosque, then he is like one who meets Allah (i.e. he is Allah's guest), and it is the host's duty to honour his guest' (Tahawi, Ash-Shaikh, Ibn Hani and Baihaqi, Saheeh - al-Istimaar)

5. Amir bin Maimun stated that the Noble Prophet ﷺ and his companions said 'Mosques are Allah's houses on earth. If anyone visits those houses in order to meet Allah, then He has taken upon Himself to honour such a person' (Baihaqi, Sun'bul-Liwa, Ash-Shaikh, Ibn Hani, Tuhfat-Muwaahid (158-159)

6. It has been mentioned in a Hadith that those who populate the mosques are friends of Allah

7. In one Hadith has been mentioned that when Allah casts a glance at His mosques, then He averts His punishment from a whole people

8. In one Hadith has been mentioned that Allah Most High says 'By My Glory and Majesty' I wish to mete out punishment to those who dwell on earth but when I cast a glance at those who populate My houses, and those who love each other for My sake, and those who seek forgiveness in the hours before dawn then I avert My punishment'

9. Ibn Asakir mentioned that Satan is like a wolf for man, he is just like a wolf that attacks goats which stray from the herd, so save yourselves from differences and contention, and hold fast

unto the Jama'ah, the general body of Muslims and the mosques.
(Tafsir ibn Kathir 2/318)

Some of the peculiarities of the Muslim Ummah which were mentioned in Sayyidina Musa's عليه السلام tablets and Sayyidina Musa's عليه السلام desire to belong to Ummah

Qatadah stated the following regarding الحمد للواج Sayyidina Musa عليه السلام found the following words inscribed on the tablets: 'There shall be an Ummah of excellence which shall always bid good and forbid evil.' He said 'O Lord let it be my Ummah' Upon this Allah replied 'O Musa عليه السلام, this shall be Ahmad's (عليه السلام) Ummah' Sayyidina Musa عليه السلام said 'O Lord, in the tablets is made mention of an Ummah which shall appear last (in this world), but they shall be the first to enter Paradise O Lord, let it be my Ummah' Allah said 'This shall be Ahmad's (عليه السلام) Ummah' He then said 'O Lord, this Ummah shall have preserved their Holy Book in their hearts. They shall recite it from memory whereas the former people would recite their Holy book by looking into it, and they would not memorise it, and if one removed their Book from front of them, they would not remember anything, nor would they be able to recognize anything thereof (This Ummah however shall be given such an excellent faculty of memory, no other Ummah had ever been given before O Lord let it be my Ummah' Allah said 'O Musa عليه السلام, this shall be Ahmad's (عليه السلام) Ummah' He then said 'O Lord, this Ummah shall believe in Your Book. They shall fight those who go astray from the disbelievers, they shall even fight the Dajjal O Lord, let it be my Ummah' Allah then said 'This shall be Ahmad's (عليه السلام) Ummah' Sayyidina Musa عليه السلام then said 'O Lord, in the tablets there is mention of an Ummah who shall consume their offerings and their alms among themselves, whereas the condition of the former people was such that if their offerings and their alms accepted, Allah would send a fire to consume those offerings, and if the offerings were not accepted, even if they could not partake thereof, rather it had to be left for the beasts and birds of prey who would come and devour it

Scattered Pearls

offerings. And the Ummah (Ummah) and the Ummah (Ummah) He said 'O Lord, let it be my Ummah' He said 'O Lord, in the tablets is made mention of an Ummah which shall appear last (in this world), but they shall be the first to enter Paradise O Lord, let it be my Ummah' Allah said 'This shall be Ahmad's (عليه السلام) Ummah' He then said 'O Lord, this Ummah shall have preserved their Holy Book in their hearts. They shall recite it from memory whereas the former people would recite their Holy book by looking into it, and they would not memorise it, and if one removed their Book from front of them, they would not remember anything, nor would they be able to recognize anything thereof (This Ummah however shall be given such an excellent faculty of memory, no other Ummah had ever been given before O Lord let it be my Ummah' Allah said 'O Musa عليه السلام, this shall be Ahmad's (عليه السلام) Ummah' He then said 'O Lord, this Ummah shall believe in Your Book. They shall fight those who go astray from the disbelievers, they shall even fight the Dajjal O Lord, let it be my Ummah' Allah then said 'This shall be Ahmad's (عليه السلام) Ummah' Sayyidina Musa عليه السلام then said 'O Lord, in the tablets there is mention of an Ummah who shall consume their offerings and their alms among themselves, whereas the condition of the former people was such that if their offerings and their alms accepted, Allah would send a fire to consume those offerings, and if the offerings were not accepted, even if they could not partake thereof, rather it had to be left for the beasts and birds of prey who would come and devour it

Qatadah further stated that down the tablets was written: الحمد لله

Almost the same as in the Mushaf.

Even the details of the times

It is learnt from various explanations of the transgressions in Surah Yusuf that Sayyidina Yusuf (عليه السلام) was as the dream of three were not made of commenced Prophetic mission as though Khulafat of Allah's Messenger (عليه السلام) his august personage the infidel king Danyas (عليه السلام) From this it is clear that it turns out to be

offerings. And Allah would take alms from the rich (of this Ummah) and give it to the poor thereof. O Lord, let it be my Ummah' Allah said 'This shall be Ahmad's (عمره عليه السلام) Ummah' He then said 'O Lord, in the tablets is mentioned that if one of them intends to do a good deed, but is not able to do it, then yet he is entitled to a reward, and if he does it, then he shall get a ten - nay - seven hundred fold reward. O Lord, let it be my Ummah' Allah said 'This shall be Ahmad's (عمره عليه السلام) Ummah' He then said 'In the tablets is mentioned that they shall intercede for others, and that others shall intercede for them. O Lord, let it be my Ummah' Allah said 'No, rather this shall be Ahmad's (عمره عليه السلام) Ummah.'

Qatadah further stated that Sayyidina Musa (عليه السلام) then put down the tablets and said 'O Lord let me belong to Ahmad's (عمره عليه السلام) Ummah' (*Tafsir Ibn Kutayr* 2/223 - 224)

Almost the same tradition has been mentioned in *Tafsir e-Mazhari*.

Even the dreams of evil-doers and infidels are true at times

It is learnt from the Holy Qur'an and the Sunnah, as well as from various experiences, that sometimes even evil-doers, transgressors and infidels see true dreams. In the Holy Qur'an, in Surah Yusuf, has been made mention of the dreams which Sayyidina Yusuf's (عليه السلام) companion in prison had seen, as well as the dream which the ruler of Egypt had seen, although these three were non-Muslims. In the sacred Ahadith mention has been made of Khusrue's dream. This dream was related to the commencement of Sayyidina Muhammad's (عليه السلام) Prophetic mission, and this dream was true dream, and that although Khusrue was an infidel. Anka, the paternal aunt of Allah's Messenger (عليه السلام), too, saw a dream pertaining to his august person, while she was an infidel. The dream which the infidel king Nebukkadrezar had seen and which the Prophet Daniyal (عليه السلام) had interpreted for him, was a true dream. From this is learnt that if a person sees a dream, and this dream turns out to be true, then this is not necessarily a proof for the

integrity, piety or faith of that person. Yes, true dreams are usually seen by righteous persons, whereas wicked people usually see dreams which result from their base desires or which are instigations from Satan, but at times it happens otherwise. Any way, true dreams are - as has been explicitly stated in the sacred Ahadith - either glad tidings for the Muslim Ummah, or warning. They are nothing more than that. Under circumstances are dreams to be considered a legal proof, neither with regard to oneself nor with regard to others. Some simple minded people - after seeing any such dream - fall prey to kinds of devilish whisperings. Some consider such a dream to be an indication of their saintlyhood, while others consider the equal to any shar'ij injunction. All these things are however baseless, especially if one knows that quite often such dreams become intermingled with all sorts of vain imaginations and devilish whisperings. (Munafiqul Qur'an 5/9)

The Virtue of 'Chillah'

In one Hadith the Messenger of Allah صلى الله عليه وسلم is reported to have said that if a person worships Allah with sincerity for 40 days, then Allah causes springs of wisdom to gush forth from his heart. (Ruh-ul-Bayyar) (Munafiqul Qur'an 4/58,

That fortunate companion who resembled the Messenger of Allah صلى الله عليه وسلم

On the day of Uhud the Standard - bearer of the Muslim Sayyidina Mus'ab bin Umar رضى الله عنه kept close to the Messenger of Allah صلى الله عليه وسلم. He fought the infidels until he was martyred. Thereafter the standard was handed over to Sayyidina Ali رضى الله عنه.

Since Sayyidina Mus'ab رضى الله عنه resembled the Messenger of Allah صلى الله عليه وسلم, Satan spread the rumour that the Messenger of Allah صلى الله عليه وسلم was martyred. (Secret - to - Mustafa 2/208)

An important counsel

1. Adab is the means to properly understand religious knowledge.

Scattered Pearls

2. Religious
3. Deeds and
4. Wisdom
5. Absence
6. Giving up
7. And an

Those who
granted
of whisp

The comp
Messenger

During the E
sustained he
ordered 'Bri
He then put
صلى الله عليه وسلم

Glorified b

- 2 Religious knowledge causes one's deeds to be rectified.
- 3 Deeds are the means to attain wisdom
- 4 Wisdom is the foundation of abstinence.
- 5 Abstinence causes one to give up worldliness.
- 6 Giving up worldliness causes one to incline to the Hereafter
- 7 And an inclination toward the hereafter is the means to attain a rank in the sight of Allah

'Those who set out on the path of conviction, they were granted refuge at each station. Those who got scared because of whisperings, they slipped backward with each step'

جو یقین کی راہ پہ چل پڑے

انہیں منزلوں نے پتہ دی

جسہیں وحوشوں نے ڈرا دیا

وہ قدم قدم پر بہک گئے

The companion who died at the feet of Allah's Messenger ﷺ

During the Battle of Uhud, Sayyidina Ziyad bin Sakan رضى الله عنه sustained heavy injuries. The Messenger of Allah ﷺ ordered 'Bring him close to me' So the people carried him there. He then put his head on the blessed foot of Allah's Messenger ﷺ and breathed his last

انا لله وانا اليه راجعون

(Secret-e-Mustafa 2/209)

Glorified be Allah!

١ سبحان الله الذى فى السماء عرشه

٢ سبحان الله الذى فى الارض موطنه

٣ سبحان الذى فى البحر سيدہ

٤ سبحان الذى فى الجنة رحمتہ

٥ سبحان الذى فى النار سلطانه

- (٦) سبحان الذي في يدها رحمت
 (٧) سبحان الذي في يدها قضاء
 سبحان الذي رفع السماء
 (٨) سبحان الذي وضع الارض
 سبحان الذي لا يحصى له

Scattered P

الذي

How Satan calls people unto himself

It has been reported from Sayyidina Abu Umamah رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said: When Iblis was down to earth, he said to Allah: 'O Lord, you sent me here, causing me to be homeless. Give me a home.' Allah said: 'Dwelling shall be in bathrooms.' Iblis then said: 'Give me a place to sit.' Allah said: 'The paths of market squares (are your place to sit).' Iblis then said: 'Give me something to eat.' Allah said: 'Every thing over which My name has not been mentioned.' Iblis said: 'Give me to drink.' Allah said: 'Every thing that causes intoxication.' Iblis said: 'Give me something with which I can call others unto myself.' Allah said: 'Musical instruments.' Iblis said: 'Give me a Qur'an (i.e. something that is read again and again).

Allah said: 'Obscene and vulgar poetry are your Qur'an.' Iblis said: 'Give me something to write.' Allah said: 'Tattoos are your writing.' Iblis said: 'Give me speech.' Allah said: 'Fakehood is your speech.' Iblis said: 'Give me a trap.' Allah said: 'Women are your trap.'

From this Hadith is learnt that Satan uses musical instruments and related items to call people unto himself. If we take a look around us, then we come to realize how true this saying of Allah's Messenger صلى الله عليه وسلم is.

A special invocation to attain Allah's proximity

يا ذا الجلال والإكرام سبحان الواحد الأحد سبحان الفرد الصمد
 يا ذا الجلال والإكرام سبحان من بيده مقاليد السموات والأرض
 سبحان من خلق الليل والنهار والشمس والقمر سبحان من قسم

In order to

this Dua

Imam Abu

times in his

asked Allah

proximity A

Al-Firdaus

An Arabic

الورق فلم يمس احدا سبحانه لبي م يشهد صاحبه ولا ولد
سبحان الذي لم يلد ولم يولد ولم يكن له كفوا احد.

In order to attain Allah's proximity, one should regular by recite this Dua

Imam Abu Hanifa رحمته الله saw Allah Most High one hundred times in his dreams. When he saw Him the hundreth time, he asked Allah what a servant should say in order to attain Allah's proximity. Allah then taught him this Dua in his dream. (*Durrul Mukhtar* through *Mawlana Abul - Rahman Khanjursari*).

An Arabic invocation

درب ان عظمت فنوی کثیره

مقد عمت بان عفوک اعظم

ان کان لا یرجوک الا بحسن

الدى یدعو او یرحوا المجرم

کہ بے کہ امرب ٹھہرے

ددت یدی لمن ذلیرحم

الیک وسیلۃ الا الرجاء

لی عفوک ثم لی مسلم

'O Lord, even though my many sins have assumed tremendous proportions, I still know that Your forgiveness is greater than that

It is no one but those who do good put their hopes in You, then unto whom should call or hope those who are guilty?

I call unto You, my Lord, as You commanded in humbleness. But if you turn away my hands, then would show mercy?

I have no means of approach unto You except hope in Your beautiful forgiveness. After all I am a Muslim

Scattered Pearls

It is a sin to

Razzaq only

شد

Am

be n

There are so many sins, Ayal covers any such name. Qur'an, not scholars who the option to any quality of such words mentioned in His names. 'Karim', But 'Abyadhi' (because these are stated as such)

Another aspect in which are inappropriate one's disposition

The third aspect peculiar to, however, beautiful name Ahadith for sake but Allah's name can be 'Karim', 'Aziz' else but Allah's name, are present but Allah is hence unlawful

The virtues of Ramadhan

It has been reported from Sayyidina Abu Saïd Khudri رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said 'When a believer prays during a night of Ramadhan, then for each prostrator thousand five hundred virtues are recorded for him, and a house of red ruby is built for him in Paradise. This house is so big it has seven thousand doors, and on each door there is a palace of gold (that means i.e. as though there are seven thousand palaces), and whenever he prostrates during the month of Ramadhan - whether it be day or night - he shall receive a tree in Paradise the shade of which extends over a distance of a hundred years. (Al-Targhib wal-Tarhib 2/93)

It is a sin to call a person whose name is Abdur - Razzaq Razzaq only.

و هروا الذين يحدون في اسمائه سيحرون ما كانوا يعملون

'And leave those who blasphemize His names. They will be rewarded what they used to do' (*Sunni Araf Ayat 180*)

There are several aspect of blaspheming Allah's names and this Ayat covers all aspects of such blasphemy. One aspect is to use any such name for Allah which is neither proven from the Holy Qur'an, nor the Sunnah of Allah's Messenger ﷺ. The scholars who follow the truth are all agreed that no one has got the option to give Allah any name he pleases, or to extol Him for any quality or attribute he fancies. Rather it is crucial to use only such words with regard to His names and attributes which are mentioned in the Holy Quran and the Sunnah as befitting to His names and attributes. One can for example, call Allah 'Karim'. But not 'Sakhi'. One can call Him 'Nur' but not 'Abyadh'. One can call him 'Shaf' but not 'Tabib'. That is because these words - in spite of being synonymous - were not related (as suitable descriptions/attributes of Allah).

Another aspect of blasphemy is to consider any of Allah's names in which are mentioned in the Holy Quran and the Sunnah as inappropriate, and not to make mention of them. This shows one's disrespect.

The third aspect of blasphemy is to use certain names which are peculiar to Allah alone, for anyone else than Allah. Here however ought to be mentioned that there are some of the Beautiful names which were used in Holy Qur'an and the sacred Ahadith for others. Those names the use of which for anyone else but Allah has been proven from the Holy Qur'an and the sunnah, can be used for others, such as 'Rahim', 'Rasid', 'Al', 'Karim', 'Aziz', etc, but those names the use of which for anyone else but Allah is not proven from the Holy Qur'an and the Sunnah, are peculiar to Allah alone. Using them for anyone else but Allah is an aspect of blaspheming His names. Doing so is hence unlawful and impermissible. 'Rahman', 'Subhan',

'Razzaq', 'Khaliq', 'Gha'far', 'Quddus', etc are all names which are peculiar to Allah. It is not permissible to use them for anyone else. And if one addresses a person with any of these names, and believes him to be such (i.e. addressing someone as 'Khaliq', and believing him to be the Creator, or addressing someone as 'Razzaq' and believing him to be the Provider), is an act of infidelity. And if one does so not on basis of belief but mere carelessness, then this does not tantamount to infidelity, but it is a heinous sin, as one has uttered words reeking of paganism. Alas! Many Muslims nowadays are committing sin. There are some people who even gave up Muslim names. Recognizing them as Muslims from their appearance already become difficult, but they were recognized at least through their names. But now people started to keep names akin to western fashions. Girls are no longer named the Muslim ladies were named, instead of names like Kha'isha, Fatima, people now keep names like 'Nasim', 'Sham', 'Shahmaz', 'Najmah', 'Parveen', and so on. What is even worse that people adopted wrong abbreviations for Muslim names. People whose names are 'Abdur-Rahman', 'Abdul Khaliq', 'Abdur-Razzaq', 'Abdul Gha'far', 'Abdul Quddus', etc are called only by the last word of their names. Thus human beings are addressed as 'Rahman', 'Khaliq', 'Razzaq' and 'Gha'far'. A person whose name is 'Qudratullah', is called 'Allah Sahib', someone whose name is 'Qudrat-e-Khuda' is called 'Khuda Sahib'. Doing so is absolutely unlawful and a heinous sin, which one commits each time one addresses a person in this manner. And also the person who hears these words is involved in this sin. The commission of this sin does not award one least pleasure, nor is there any sort of benefit in it, yet thousands of our brethren commit it throughout day and night, worrying the least about the horrendous outcome of their sin. This outcome is referred to in the second part of the Ayat: ﴿وَمَا كَانُوا يَرْجُونَ﴾ 'they will be requited what they used to do'.¹ It has not been specified what this requital shall comprise of, from one can conclude that it will be a very severe punishment.

Scattered Pearls

About these names, the pleasure, comfort, that a certain amount of Muslim ignorance may bring, neither any comfort. The names are no longer a blessing, but a curse.

The effect of

Qudrat-e-Khuda gold, jewels were turned into mud. And the people belonging to the purified eggs.

The scholars of fruits, eagles.

The evil eyes, sake of good.

This has been in one Hadith and a camel. Allah is the refuge from the (Qur'an).

The incident is known. He once said, 'Savdina Amr bin.' When

¹. Note: Khuda is the Persian word for the Divine Being.

About those sins the commission of which award one any sort of pleasure, comfort or worldly benefit, one might be able to say that a certain desire or need forced one to commit this sin, but alas! Muslim's nowadays commit due to their oblivion and ignorance many such easily avoidable sins, which award them neither any sort of worldly benefit nor the least of pleasure or comfort. The reason for this is that no one seems to be concerned any longer about what is lawful and unlawful, permissible and impermissible. *معرفة ما شئ الله (Ala arifal Qur'an 4/73)*

The effect of Sayyidina Musa's *رحمى الله عهبا* invocation

ربما اطمس على اموالهم

Our Lord! Destroy their riches!

(Surah Yunus Ayat 89)

Qatadah *رحمى الله عهبا* stated that as a result of this invocation all the gold, jewels, coins, orchards, fields of Firawn's people were turned into stones. During the days of Umar bin Abdul Aziz *رحمى الله عهبا* a bag was found which contained things belonging to the days of Firawn's. Among those things were putrified eggs and almonds.

The scholars of exegesis mentioned that Allah turned all there fruits, eatables and grains into stone. *(Ala arifal Qur'an 4/562)*

The evil eye is a reality (and so is a glance cast for the sake of goodness)

This has been attested by the Messenger of Allah *رحمى الله عهبا*. In one Hadith comes that the evil eye brings a man to his grave and a camel into the cauldron. This is why the Messenger of Allah *رحمى الله عهبا* not only himself sought among other things refuge from the evil eye but also exhorted his Ummiah to do so. *(Qurtuba)*

The incident of Sayyidina Abu Saht bin Hunaf *رحمى الله عهبا* is well-known. He once took off his clothes in order to take a bath, when Sayyidina Amir bin Babiah *رحمى الله عهبا* happened to cast a glance at him. When he saw his healthy, well-proportioned, fair-

complexioned body he exclaimed 'I never saw such a beautiful body before.' He had hardly completed his statement, when Sayyidina Sahl رضى الله عنه got high fever. When the Messenger of Allah صلى الله عليه وسلم got to know about this, he ordered Sayyidina Amir bin Rabi'ah to perform ablution and to collect the water in any dish. This water was then poured over Sayyidina Sahl رضى الله عنه who instantly recovered. He then accompanied the Messenger of Allah صلى الله عليه وسلم to the place where they actually intended to go.

Scattered Pearls
Messenger of Allah
Said 'So he

On this occasion the Messenger of Allah صلى الله عليه وسلم reprimanded Sayyidina Amir رضى الله عنه. Why would any of you kill his brother? Why did you not pray to Allah for blessing when his body seemed attractive to you? The evil eye reality', from this Hadith is learnt that if anyone witnesses something pleasant regarding a person's life or belongings, then one should ask Allah for blessing. In some traditions has been mentioned that one should say لا قوة الا بالله in order to ward off the evil eye. It is also learnt that if anyone suffers from the evil eye, then one should make the one who cast the evil wash his face, hands and feet, collect the water which drip from his limb, and pour it over the patient in order to cure. Qurtubi further stated that all the scholars of the Ah-e-hur wal Jama'ah are agreed that the evil eye can indeed cause harm.

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Note: if the evil eye can affect others, then a glance cast with good intentions, can do so, too. When the friends of Allah His chosen servants cast such a glance, then guidance begins to spread. (Wonderful Qur'an 5/98)

يُخَدِّعُ

الْبَازِلِ

A prophetic prescription to cure an aching foot.

Sayyidina Uthman رضى الله عنه narrated that once the Messenger of Allah صلى الله عليه وسلم dispatched a group to Yemen. The youth among them was appointed as their leader. The people were stationed for a couple of days at a place, unable to continue their journey. One person from among this group met the Messenger of Allah صلى الله عليه وسلم. It asked him 'O so-and-so! What happened, why have you not left yet?' That person replied

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Messenger of Allah صلى الله عليه وسلم, the foot of our leader hurts badly.' So he صلى الله عليه وسلم went to see their leader. He recited

بسم الله و بالله اعوذ بالله و قدرته من شر ما فيها

seven times and blow over that person who then instantly recovered. (Hayatus - Sahabah 2/78)

A prophetic prescription for blessed sustenance

One should greet with 'Salaam' when entering one's dwelling, even if no one is at home. Then one should recite once Darud Sharif and once Surah Ikhlas. (Husnul Fasiq)

A prophetic prescription to remove anxieties and worries

Sayyidina Abu Hurairah رضى الله عنه narrated 'Once I went somewhere with the Messenger of Allah صلى الله عليه وسلم, who had taken me by my hand. He صلى الله عليه وسلم passed by a person who seemed to be weighed down by anxiety and worries. He صلى الله عليه وسلم asked him 'what is wrong with you?' he said 'Disease and indigence made me like that. The Messenger of Allah صلى الله عليه وسلم said 'Should I not teach you some words which, if you recite them, shall relieve you of your illness and indigence?' These words are

توكلت على الحي لذي لا يعوت الحمد لله الذي لم يتخذ
ولدا ولم يكن له شريك في الملك و لم يكن له ولي من الدن
وكبره تكبيرا

After some time the Messenger of Allah صلى الله عليه وسلم went to see that person again, and his condition had improved considerably. When the Messenger of Allah صلى الله عليه وسلم expressed his pleasure, that person said 'I keep reciting the words which you had taught me. (Ma'ariful Quran 5/531)

Sayyidina Umar's رضى الله عنه cautiousness regarding the wealth of the Muslim community.

- 1) Sayyidina Umar رضى الله عنه said, 'I consider Allah's wealth (i.e. the wealth of the Muslim community which is deposited in the Ba'tul Maal) to be like the wealth of an orphan, as regards my own person I avoid it if I do not need it, and I take a suitable amount there from when I require it.' In another tradition comes that he said 'I consider Allah's wealth to be like the wealth of an orphan, as regards my own person. And Allah stated in the Holy Qur'an

كَانَ غَنِيًّا نَبِيسْتَعْفِفُ وَمَنْ كَانَ فَقِيرًا نَبِيسَاكُنْ بِأَعْرَافِهِ

'Whoso is rich, let him abstain generously, and who is poor, let him take thereof in reason.'

(Surah Nisaa, Aya 6/Idrissatus - Sahahih 2)

- 2) One son of Sayyidina Baraa bin Ma'rur رضى الله عنه said once Sayyidina Umar رضى الله عنه fell sick. He was advised to have honey, and at that time there happened to be a flat of honey in the Ba'tul Maal (He himself did not take honey). He went to the mosque, ascended the pulpit and said, 'I require honey to treat my ailment, and it happens to be some in the Ba'tul Maal. So if you permit then I shall take some of it, other wise it is not lawful for me.' The people happily granted him permission. (Idrissatus Sahahih 2/313)
- 3) Ismail bin Munhammad bin Saad bin Abi Waqqas رضى الله عنه narrated that once Sayyidina Umar رضى الله عنه received a musk and ambergris from Bahrain. Sayyidina Umar رضى الله عنه said 'By Allah! I wish I'd find any woman who knows art of weighing, so that she would weigh this stuff, so that I could distribute it among the Muslims. His wife Sayyidatunna Atikah bint Zaid bin Amr bin Nufaihir رضى الله عنها said 'I am quite good at that, give it to me, I shall weigh it for you.' Sayyidina Umar رضى الله عنه said; 'No. I don't want you to weigh it. I am afraid that you would touch it with your hands when keeping it on the scales (thus some of it will stick to your hands then he gestured toward his arm and his neck), and then you would touch your temples

Scattered Pearls

Umar bin al-Khattab
Muslims

1. Malik bin Anas who was a companion of Umar bin al-Khattab. His wife took him to the market to buy jewelry and Khattab took the jewelry and the jewelry was sold. Umar bin al-Khattab took the jewelry and the jewelry was sold. Umar bin al-Khattab took the jewelry and the jewelry was sold.

5) Sayyidina Umar bin al-Khattab was a companion of the Prophet (ﷺ) and he was a very rich man. He had many camels and he used to give them to the poor. He also had many slaves and he used to give them to the poor. He was a very generous man and he was loved by all the Muslims.

your neck. Thus you would receive more than the other Muslims." (*Al-Iqtisad - Saharib* 2/115)

- 4) Malik bin Aws bin Hadithan رضى الله عنه said: Once a courier who was sent by the Roman emperor came to Sayyidina Umar bin Al Khattab رضى الله عنه. Sayyidina Umar's wife took a loan of one dinar and used it to buy perfume. She filled the perfume into flasks and sent it through the courier to the wife of the Roman emperor. When the courier gave her the present, she emptied the flasks, filled them with jewels and said: 'Go and give this to the wife of Umar bin Al Khattab.' When she received those flasks, she took out the jewels spread them on her bedding. When Sayyidina Umar came home, he asked her 'what is this?' She then told him the whole story. Sayyidina Umar then took the jewels and sold them. One Dinar he gave to his wife and the remaining he deposited in the Baitul Maal. (*Al-Iqtisad - Saharib* 2/116)
- 5) Sayyidina Ibn Umar رضى الله عنه narrated: 'I once purchased some camels. And I let them graze in the pastures belonging to the Baitul Maal. When they had become fat and healthy I took them to the market in order to sell them. Sayyidina Umar happened to be there, and when he saw such fat and healthy camels, he asked: 'to whom do these camels belong?' The people told him: 'They belong to Abdullah, the son of Umar.' When he heard that he said: 'O, Abdullah bin Umar, the son of the commander of the Faithful!' I came running and said: 'O commander of the Faithful, what is the matter?' He asked: 'What about these camels?' I said: 'I had bought them and let them graze in the pastures of the Baitul Maal. (Now I brought them here) in order to sell them and make some profit, just like other Muslims do.' Sayyidina Umar said: 'Yes, the people in charge of the pastures of Baitul Maal must have said to each other: let the camels of the son of the Commander of the Faithful graze, and give them to drink (i.e. they took good care of your camels because you are my son)' O son of Umar! Sell these camels, keep the amount for which you had purchased

them, and deposit the remainder in the Baitul Maal' (*Hajatus Saliheen* 2/316)

If Allah loves someone, He grants him the strength to recite this Dua

The Messenger of Allah ﷺ once said to Sayyidi Buraidah Aslami رضى الله عنه 'O Buraidha, if Allah wishes any of His servants well, then teaches him these words:

اى ضعيف نقول فى رضاك ضعفى وخذ الى الخير
يتى واجعل الاسلام مستهى رضائى
اى ضعيف فتوى واى ذليل فاعزى و اى فقير مدغى
مع الراحين ط

He ﷺ also said: 'If Allah teaches anyone these words then he shall not forget them until he dies' (*Daqa'id-ul-Uloom* 1/277)

Acceptance of prayers

Said bin Jubair رضى الله عنه 'I know an Ayat of the Holy Qur'an because of which a person's prayers are accepted, when he recites it.' He then recited the following Ayat:

لهم فاطر السموات والارض علم الغيب والشهادة انت
م بين عبادك فى ما كانوا فيه يختلفون ط

Say, (O Allah, Creator of the heavens and the earth, Knower of the unseen and the manifest. You shall judge between Your servants regarding what they use to differ about) (*Surah Zumar Ayat 46*) (*Mufariful Qur'an* 2, with reference to Qurtuba)

An important guideline regarding the differences among the companions of the Noble Prophets صلى الله عليه وسلم

When Rabi' bin Khaththam was asked about the martyrdom of Sayyidina Husain رضى الله عنه, he heaved a sigh and recited the following Ayat:

Scattered Pearls

سنت

He further differs, was a... the... mentioned... which one sh...

A Prophetic

The Messenger of... hundred... shall bring you... hour through...

A special p

In one Hadith... recites the... various... on it or... judgement... be changed...

A prophetic ailments.

Sayyidina... to the Noble... purpose of... become frag... through a h... رضى الله عنه... proved for... الله ع

قُلْ اَللّٰهُمَّ فَاعِرِ السَّمٰوٰتِ وَ اَلْاَرْضِ عِلْمِ الْغَيْبِ وَ الشَّهَادَةِ نَتَّ
تَحْكُمُ بَيْنَ عِبَادِكَ فِى مَا كَانُوا فِيْهِ يَخْتَلِفُوْنَ ط

He further said: If you have any misgivings regarding the differences among the companions of the Noble Prophet ﷺ then recite this Ayat. In *Ruh-ul-Mani* has further been mentioned that this is a great teaching regarding etiquettes, which one should always remember. *Al-munabbi Qur'an 7/66*

A Prophetic Prescription for forgiveness of one's sins

The Messenger of Allah ﷺ said: If anyone recites one hundred times *سُبْحَانَكَ اللَّهُمَّ* after the Friday-prayer, then Allah shall forgive him one hundred thousand of his sins, and twenty four thousand of his parents' sins. *Abu Sa'eed, Ahsan ul-Uloom vol 1/41 p 214*

A special prayer to be recited when taking ablutions

In one Hadith comes that if a person, while taking ablutions, recites the prayer mentioned below, then a decree concerning his forgiveness shall be written on a piece of paper. This paper shall then be sealed and the seal shall not be broken until the day of Judgement and the decree concerning his forgiveness shall not be changed.

سُبْحَانَكَ اَللّٰهُمَّ وَ بِحَمْدِكَ اسْتَغْفِرُكَ وَ اَتُوبُ اِلَيْكَ ط

A prophetic prescription to protect oneself against ailments.

Sayyiduna Qubaisah bin Malik رضي الله عنه narrated: I once went to the Noble Prophet ﷺ who asked me about the purpose of my visit. I told him: 'I am old, and my bones have become fragile. I have come so that you teach me anything through which Allah grants me benefit'. The Messenger of Allah ﷺ said: 'Each tree and stone which you passed by, prayed for your forgiveness, O Qubaisah say three *سُبْحَانَكَ اللَّهُمَّ* after each *Taj* prayer. This way you shall be saved from

blindness, leprosy and paralysis O Qubaisah, and (also) recite this prayer:

اللهم انى استنك مما عندك واضى على من فضلك وانشر
عذ من رحمتك وانزل على من يركبك

'O Allah, I ask of You what ever is with You (blessings), and shower upon me Your bounty, spread Your mercy over me, and let descend upon Your blessing.' (The atlas - Sahabab 3/179)

Scattered Pearls

effect. If a person is either blind or suffer from any other kind of these diseases. He recites the

Satan urinates into the ears of humans

Sayyidina Abdullah bin Mas'ud رضى الله عنه narrated that one Messenger of Allah صلى الله عليه وسلم was told about a person sleeps till morning and does not even get up for prayers. Messenger of Allah صلى الله عليه وسلم remarked:

رجل يال الشيطان فى اذنه

'That is a person in whose ears Satan peed'

(Tareekh Jam'at wa Shuyatun, Bakhari and Muslim)

Sayyidina Umar's رضى الله عنه questioning Munkar Nakir in the grave.

Allah sufficient
And these five

In one tradition comes that the Messenger of Allah صلى الله عليه وسلم said: 'By Him who sent me with the truth' Sayyidina Jibrail عليه السلام just told me that Munkar and Nakir shall come to you in grave and ask you 'O Umar who is your Lord?' shall then reply 'my Lord is Allah And who is your Lord (Sayyidina) Muhammad صلى الله عليه وسلم is my prophet What your Prophet? And Islam is my religion What is your religion? These two shall then say 'How strange, we don't know who we were sent to you or you were sent to us' (The atlas - Sahabab 3/189)

Allah

'Allah sufficient

Five phrase for this world, five phrases for the Here after

It has been reported from Sayyidina Buraidah رضى الله عنه that Messenger of Allah صلى الله عليه وسلم said something to the follow

Allah sufficient
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effect 'If a person recites the following phrases at the time of Hajr (i.e. either before or after the prayer), then he shall find Allah suffice him right at the time he recites these phrases, and he shall also find himself rewarded for reciting these phrases. Five of these phrases are related to this world, and five are related to the Hereafter. These five are for this world

١) حسبي الله لدي

'Allah suffices me regarding my religious affairs.'

٢) حسبي الله لما عسى

'Allah suffices me regarding all my worries'

٣) حسبي الله لمن يظلمني

Allah suffices me against whosoever wrongs me

٤) حسبي الله لمن يحسدني

'Allah suffices me against whosoever envies me'

٥) حسبي الله من يكادني بسوء

'Allah suffices me against who attempts to deceive me with evil'
And these five are for the Hereafter

١) حسبي الله عند الموت

'Allah suffices me at the time of death'

٢) حسبي الله عند المسألة في القبر

'Allah suffices me during the interrogation in the grave.'

٣) حسبي الله عند الميزان

'Allah suffices me at the scales (of deeds).'

٤) حسبي الله عند الصراط

'Allah suffices me at the (time of crossing the) bridge 'Sirat''

٥) حسبي الله لا اله الا هو عني توكلت و اليه ائيب

'Allah suffices me, there is no god besides Him. In Him I put my trust, and unto Him I turn' (With reference to Durr-ul-munthur fit-Tafseer bil mathur Allamah Suyuti رحمه الله عليه 2/103)

A Prophetic Prescription to obtain freedom

A prophetic prescription to obtain freedom from captivity in Secret Ibn Ishaq has been mentioned that when Sayyidina Awwf Ashja's رضي الله عنه son, Sayyidina Salim رضي الله عنه was captured by the infidels, the Messenger of Allah صلى الله عليه وسلم asked some to tell him to recite لا حول ولا قوة الا بالله abundantly. One day on a sudden his prison opened and he ran away from there. He hold of a she-camel belonging to his captors, and mounted it his way he came across some stallions which he took along captors came running after him, but could not catch up him. When he reached his home he called unto his parents father said 'By Allah it is Salim!' His mother said 'How is that so, he lingers in prison' Then his parents as well servant of theirs rushed to the door. When they opened it saw Salim standing there as well as the many, many camel had brought with him. They asked him 'What about the camels?' And he told them the whole story. They said 'Let ask Allah's Messenger صلى الله عليه وسلم about them.' The Messenger of Allah صلى الله عليه وسلم said to them 'They belong to you whatever you like with them.' (Tafsir ibn Kathir 5/376)

Scattered Pearls

Sayyidina Awwf Ashja's son, Sayyidina Salim was captured by the infidels, the Messenger of Allah asked some to tell him to recite abundantly. One day on a sudden his prison opened and he ran away from there. He hold of a she-camel belonging to his captors, and mounted it his way he came across some stallions which he took along captors came running after him, but could not catch up him. When he reached his home he called unto his parents father said 'By Allah it is Salim!' His mother said 'How is that so, he lingers in prison' Then his parents as well servant of theirs rushed to the door. When they opened it saw Salim standing there as well as the many, many camel had brought with him. They asked him 'What about the camels?' And he told them the whole story. They said 'Let ask Allah's Messenger about them.' The Messenger of Allah said to them 'They belong to you whatever you like with them.'

مرثک
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An effective method against misfortunes and to attain one's objectives

In one Hadith comes that Allah's Messenger صلى الله عليه وسلم or Sayyidina Awwf bin Malik رضي الله عنه to recite لا حول ولا قوة الا بالله abundantly in order to rid himself from misfortunes and to attain his objectives.

Hazrat Mujaaddid Alf Thani said that this phrase is highly effective in warding off all kinds of calamities and disaster; well as in attaining all sorts of benefits. He further suggests that one should recite one hundred times Darud Sharif, hundred times لا حول ولا قوة, followed by one hundred in Darud sharif, and thereafter pray for the attainment of one objective (Tafsir-e-Mashari)(Mu'arif Qur'an)

A Dua which caused an angel of the fourth heaven descend and grant their support.

Then in his horse ward A. an angel your o gates heard When is the in the hitting when prayer accept not

Sayyidina Anas bin Malik رضى الله عنه narrated that one of the Noble Prophet's صلى الله عليه وسلم companions was known by the Kunyat Abu Muallaq. This person was a merchant, and he did commerce with other people's goods. He was a staunch worshipper and very very pious and abstemious. Once while he was on a journey, he encountered a heavily armed robber. The robber snarled at him, 'Keep all your goods here, I shall kill you.' The companion said 'If you want to take the goods, then take them,' the robber said, 'No, I also want to shed your blood.' Upon this the companion remarked, 'Give me some time so that I can offer prayers.' The robber told him, 'Pray as much as you like.' The companion took ablution, offered his prayer and then he recited three times

يودود يادا عرش المجيد ياقدر لما يريد اسئلك عرنك
التي لا ترام ومنك الذى لا ينضم ومنورك الذى لا
عرشك ان تكفينى شر هذا البصير مغيث اغشى

Then suddenly appeared a horseman who held a dagger in his hand. He raised the dagger between the ears of his horse and stabbed the robber to death. Then he turned to ward the merchant, who asked him, 'Who are you?' Allah has helped me through you.' He said, 'I am an angel, residing on the fourth heaven. When you recited your dua the first time, I heard the rattling sound of the gates of heaven. When you recited it the second time, I heard the hue and cry raised by the dwellers of heaven. When you recited it the third time, someone said, 'This is the dua of a calamity struck soul.' I submitted myself in the Divine Court and said, 'Assign me the duty of hitting this robber.' He further said, 'Glad tidings to you, when a person takes ablution, offers four Rakat of prayer and then recites this dua, then his prayer shall be accepted, no matter whether he is calamity struck or not.' (Hayatus - Salabah 3/176)

It is obligatory to keep quiet when the Holy Qur'an is being recited. It is the custom of disbelievers not to keep quiet at such times.

وقال الذين كفروا لا تسمعوا لهذا القرآن والغوا فيه لعلكم تبغون ط

"Those who disbelieve say Heed not this Qur'an drown the hearing of it so that you may conquer "

Fussilat, Ayat 26)

From the above Ayat is learnt that it is a sign of infidel make noise at the time when the Holy Qur'an is being recited as to create disturbance. It is further learnt that it is an obligation and a sign of faith to keep quiet at such times. Now reciting the Holy Qur'an on the radio has become quite common. The radio is being played at every hotel and in every gathering. The Holy Qur'an is being recited while people attend to business, as well as their food and drink. Thus this kind of behaviour is resembling that which the infidels used to do, Allah grant the Muslims right guidance not to open the mouth under such circumstances when the Holy Qur'an is being recited, or, if they intend to reap the blessings of recitation keep quiet for a few minutes, to leave their work and to listen with attention, and also to grant others an opportunity to listen. (Ma'ariful Qur'an 1/647)

The proof that eggs are lawful

It has been reported from Sayyiduna Abu Hurairah رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said on Friday the angel stand at the gates of the mosque and record the names of those who come (for the prayer). Those who come in the first time are like someone who has sacrificed a camel for Allah's sake. Those who come thereafter are like some one who has sacrificed a goat for Allah's sake. Those who come thereafter are like some one who sacrificed a ram for Allah's sake. Those who come thereafter are like someone who presented a hen. Those who come thereafter are like some one who presented an egg. Then, when the Imam approaches the pulpit, the angels close their registers and listen to the sermon. (Sahih Bukhari and Sahih Muslim)

Scattered Pearls

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Once Sayyidina Muadh bin Jabal رضي الله عنه stood at the grave of Allah's Messenger صلى الله عليه وسلم and wept. Sayyidina Umar رضي الله عنه asked him for the reason of his weeping. He said 'I heard a Hadith that Allah the sublime loves such people who are god-fearing and who live concealed. When they attend a gathering, no one recognizes them and when they are not attending a gathering, then no one looks for them, no one asks why has such-and-such not come? Their hearts are lanterns of guidance. They are protected against each trial. People of old ought to be like that - hard working and having a sound relationship with Allah. They live in concealment, so not many people on earth know them. In the heavens however, everyone knows them.'

اللهم اجعلنا منهم و معهم (امين)

(Hayatus - Sahabah 2/785)

How the Messenger of Allah صلى الله عليه وسلم settled an argument between Sayyidina Abdur-Rahman bin A'waf and Sayyidina Khalid bin Walid رضي الله عنهما and how he stated the virtues of these two.

Sayyidina Abdur-Rahman bin A'waf رضي الله عنه once complained to the Messenger of Allah صلى الله عليه وسلم that Sayyidina Khalid bin Walid always argued with him. The Messenger of Allah صلى الله عليه وسلم said 'Khalid, don't say anything (bad) to Abdur-Rahman bin A'waf, for he has participated in the Battle of Badr.' Sayyidina Khalid رضي الله عنه then said 'But he also keeps arguing with me' Upon this the Messenger of Allah صلى الله عليه وسلم said to the son of A'waf 'Don't say anything (bad) to Khalid, for he is the sword of Allah'

The Messenger of Allah صلى الله عليه وسلم spoke well of both of them and set affairs right between them, thus, when differences occur among companions one ought to speak well of the parties involved and settle affairs between them.

If one's companion made sacrifices, then one must treat their offspring well, other wise neither one's obligatory nor voluntary acts of worship will be accepted

Sayyidina Abdur-Rahman bin Awf رضى الله عنه narrated that when the Messenger of Allah صلى الله عليه وسلم time had drawn close, companions رضى الله عنهم said to him: 'O Messenger Allah صلى الله عليه وسلم enjoin us something!' He صلى الله عليه وسلم said: 'I enjoin you to treat well the first who led the way from among Muhajirin, and their offspring after them. If you don't do then neither your obligatory acts of worship will be accepted nor the voluntary ones.' (Hayatus - Sahabah 2/485,

It is necessary to treat well the offspring of those who assist o The best treatment is to lovingly encourage them to call oth unto Allah, and to wish them well.

The proof that the Messenger of Allah صلى الله عليه وسلم us pantaloons

Sayyidina Abu Hurairah رضى الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم purchased pantaloons for four Dirhan asked him whether he is going to wear them. Upon this Messenger of Allah صلى الله عليه وسلم said, 'Yes, during day a night, while on a journey and while at home. I was ordered cover my nakedness, and I could not find anything better th that.' (Hayatus - Sahabah 2/707)

The companion who died in Madinah, and whose b was carried by the angels to Tabuk where Allah Messenger صلى الله عليه وسلم offered his funeral prayer

Sayyidina Muawiyah bin Muawiyah Laithi Al-Ansari رضى الله عنه died in Al-Madinah (while the Messenger of Allah صلى الله عليه وسلم was in Tabuk). Sayyidina Jibril عليه السلام along with seven thousand angels carried his bier to Tabuk, where the Messenger of Allah صلى الله عليه وسلم and those who were with him offered funeral prayer. The bier was then carried back, and the bier was arranged in Al-Baqi. When the Messenger of Allah صلى الله عليه وسلم asked Sayyidina Jibril عليه السلام about the reason for t

Scattered Pearls

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honour, he was told that this person used to recite Surah Ikhlas in abundance. That is why he received such honours

(Tafsir Razı, interpretation of Surah Ikhlas)

Four signs of good for tune

- 1) Having a virtuous wife
- 2) Being able to earn one's livelihood in one's city
- 3) Being in the company of virtuous people
- 4) Having a spacious accommodation, i.e. being able to return home right after one's work *(Hadith)*

The Punishment of a woman who laments over the dead

If a woman who laments over the dead does not repent before her death, then on the Day of Judgement she will be made to wear a shirt of sulphur and a head wrapper of manger. This has also been mentioned in Sahih Muslim. In some other traditions comes that she will be made to stand between Paradise and Hell. She will wear a shirt made of Sulphur and flames will keep over her face *(Tafsir Ibn Kathir 3/85)*

Sayyidina Isa's ﷺ dua

When Sayyidina Isa intended to revive the dead, he first offered two Rakat of prayer. In the first Rakat he recited Surah Mulk, and in the second Rakat he recited Surah A L M Sajdah. Then he praised Allah, and invoked Him through seven of His names

يا قديم - يا حلي - يا دائم - يا فرد - يا وتر - يا احد - يا صمد

And when he faced any enormous difficulty, he would invoke Allah through these seven of His names

يا حي - يا قيوم، يا الله، يا رحمان، يا ذا الجلال والاكرام، يا نور السموات والارض، ويا سيدهما رب العرش العظيم يا رب

These are extremely powerful names.

(Tafsir Ibn Kathir 2/32)

The difference between a man's and a woman's anger

Men's nature tends to be hot. This is why they express their anger or displeasure through shouting and beating. Women are however bashful, there is a certain coolness in their nature, this is why they do not tend to display their anger or displeasure. Their anger however is not any less than that of men, rather it is more. They get angry on occasions on which men do not angry, because their faculty of reasoning is deficient. So there are more instances when women get angry. Another point is their anger tends to be long lasting. Those who give vent to their frustration through shouting and beating cool down quickly whereas women's anger – you can call it 'sweet anger' if you

keeps accumulating within their hearts, which sooner or later turns into malice. So one evil is anger, the other evil is malice. Hence women's anger comprises two evils: anger and malice. One does not give vent to one's anger, then it remains a burden on one's heart which gives rise to many, many pleasantries. Malice is not just a sin, it is the root of many sins. Malice comes from sweet anger, and sweet anger is not commonly found in women. Hence women's anger leads to thousands of sins. This is not the case with men's anger. Men's anger is of hot, violent nature, while women's anger is sweet.

(Ghurar-ul-Ghadhab, p 22 / Tahfatu z-zawajid ,

Three types of women

Sayyidina Umar رضى الله عنه stated that there are three types of women:

- 1) Women who are chaste, stout Muslims, soft temper, loving, able to give birth to many children, doing their chores themselves thus helping her family, rather than leaving her family alone. Such women however rare.
- 2) Then these are women who demand much from their husbands and do nothing but giving birth to children.
- 3) Then there are women who are like an iron – cage around their husband's necks. They cling to him like lice (i.e. they are ill-tempered and their Mahr is high, that's why their husbands can't leave them.) A man puts such a woman around the neck of whomever

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pleases, and He releases him of this burden whenever He pleases. (*Trayatus - Sahihah 3/562*)

Accepting a gift a poor companion

Once Sayyidina Zaid bin Haritha رضى الله عنه brought his mare 'Shibla' which was his most treasured possession, to the Messenger of Allah صلى الله عليه وسلم, and said 'I give this mare for Allah's sake,' the Messenger of Allah صلى الله عليه وسلم accepted it and gave it to Sayyidina Usamah bin Zaid رضى الله عنه so that he may use it. (Sayyidina Zaid رضى الله عنه found it strange that the horse which he gave in charity was given to his son, and that thus a thing given in charity returned to his own house) The Messenger of Allah صلى الله عليه وسلم sensed his displeasure and said 'Allah has accepted your charity (So if the mare is returned to you, then this does in no way decrease your reward.)' (*Hayatus - Sahihah 2/211*)

Sayyidina Abdullah bin Abd Rabbih رضى الله عنه who say in his dream) and angel give Azan stated, once I presented myself to Allah's Messenger صلى الله عليه وسلم and said: 'O Messenger of Allah صلى الله عليه وسلم This garden of mine is charity, and I hand it over to Allah and this Messenger صلى الله عليه وسلم so that they may use it as they deem proper' When his parents got to know about that, they went to the Noble Prophet صلى الله عليه وسلم and said 'O Messenger of Allah صلى الله عليه وسلم, we received our livelihood from this garden, which our son gave in charity' Upon this the Messenger of Allah صلى الله عليه وسلم returned the garden to them. Then when they died, this garden was inherited by their son Abdullah رضى الله عنه. Thus become heir and owner of the garden (*Trayatus - Sahihah 2/215*)

In each pomegranate there is a seed of Paradise.

Sayyidina Ibn Abbas رضى الله عنه once picked up a pomegranate seed and ate it. When he was asked why he did that, he said 'It has reached me that in every pomegranate there is a seed of Paradise. It might have been this one.' (*Taharatu, and the chain of transmission is authentic*)

This statement has been traced back to the Messenger of Allah ﷺ 100 (Tibb -e-Nabawi, Kanzul Ummal, Journal for Islamic Medicine, p 558)

If one is not able to sleep, then one should recite this Du'a

In the Musnad Ahmad comes that the Messenger of Allah ﷺ taught us a Du'a against getting startled during or sleep, which is to be recited when going to bed

م الله اعود بكلمات الله اثبات من غضبه و عقابه و
عباده ومن همرات الشياطين وان يحضرون

Sayyidina Ibn Umar رضى الله عنه used to teach this Du'a to such his children who had come of age, and his would write it & hang it around the neck of these who were still too young to memorise it)

This Hadith has also been recorded by Abu Dawud, Tirmidhi & Nasa'i, Imam Turmizi رضى الله عنه rated it as 'Hasan Charib.' (T. Ibn Kathir 3/469)

Five advices which Allah's Messenger ﷺ رضى الله عنه Sayyidina Anas رضى الله عنه

Sayyidina Anas رضى الله عنه narrated The Noble Prophet ﷺ enjoined upon me five things. He said, 'O Anas, perfect ablution well, for this shall prolong your life. When you meet one of my followers, greet him with salaam, this shall increase your virtues. Greet with salaam when you enter your houses, this is a source of goodness. Offer the fore-noon prayer, for is what the saintly people of old used to do. O Anas! Be kind to those who are junior (to you) and honour those who are senior (to you), and you shall be with me on the Day of Judgement (Tafsir Ibn Kathir 3,528)

Sayyidah Aishah's رضى الله عنه letter to Sayyid Muawiyah رضى الله عنه

Scattered Pearls

Sayyidina Muawiyah رضى الله عنه to the Mother of the Faithful requesting her to recite the comprehensive Surah Al-Fatiha. He heard the Messenger of Allah ﷺ wants to please Allah makes him becomes sufficient for all people, and for all people. And (2/762)

Three advices which the Messenger of Allah ﷺ gave to Sayyidina Anas رضى الله عنه

The Messenger of Allah ﷺ gave three things to Sayyidina Anas رضى الله عنه. Three things which he concealed the secret of them if someone asked him in order to strengthen him blessings. The door to begging for a blessing and to receive a blessing recorded by (Tafsir Ibn Kathir 3,528)

A few words from Sayyidina Sa'd رضى الله عنه

Sayyidina Sa'd رضى الله عنه resting in the bed of the Messenger of Allah ﷺ me O Sa'd, recite the prayers.

Sayyidina Sa'd رضى الله عنه ever prayer in the whole Ummah (Ruh-ul-Ma'ani, Yunus Palang, whole Ummah)

Sayyidina Muawiyah رضى الله عنه related that once he wrote a letter to the Mother of the Faithful Sayyidah Aishah رضى الله عنها requesting her to give him counsel, but to keep it short, easy and comprehensive. She wrote 'Peace be upon you Amma Ba'ad. I heard the Messenger of Allah صلى الله عليه وسلم say 'If some one wants to please Allah and the people are cross with him, then Allah makes him independent from the people, and He Himself becomes sufficient for him. And if someone wants to please people, and displeases Allah, then Allah turns him over to the people. And peace be with you (Jam' Tirmidhi) (Mc'arful Hadith 2/162)

Three advices which Allah's Messenger صلى الله عليه وسلم gave to Sayyidina Abu Bakr رضى الله عنه

The Messenger of Allah صلى الله عليه وسلم said: 'Abu Bakr, listen! Three things are a true indeed, 'If someone is wronged and he conceals the matter, then surely Allah shall honour him and aid him if someone opens the doors of good treatment and kindness in order to strengthen the ties of kinship, then Allah shall grant him blessings and all sorts of goodness. If someone opens the door to begging in order to increase (his wealth), and keeps asking from one or the other, then Allah shall not grant him blessing and such a person will always be in need.' This has been recorded by Abu Dawud

A few words to have one's prayers accepted

Sayyidina Said bin Musayyib رضى الله عنه narrated once I was resting in the mosque, when I heard suddenly a voice addressing me. O Said, recite these words and Allah shall accept your prayers

اللهم انك ملك مقتدر ما تشاء من امر يكون

Sayyidina Said bin Musayyib رضى الله عنه further stated that what ever prayer he made after reciting these words was accepted (Rah-ul- mani, excerpts of عنك مفسر (Maulana Muhammad Yunus Palanpuri رضى الله عنه prayed for himself, his family and the whole Ummat thus:

اللهم انك مبيك مقدر ماشاء من امر يكون فاسعدنى في
الدارين وكن بى ولا تكن على راتى في الدنيا حسنة و
الآخرة حسنة وكنى عذاب النار

(May Allah accept his prayer for all of us. Ameen.)

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Four signs of wretchedness

In a Hadith comes that there are four signs of wretchedness.

- 1) That one's eyes do not shed tears
- 2) Hard-hearted ness
- 3) Long hopes
- 4) Greed for the things of this world

(Qurtubi, with reference to Al Bazzar, on the authority of
Sayyidina Anas رضى الله عنه) (Ma'arif al Qur'an 3/273)

Specifying the night preceding Friday for Tabligh

It is not an innovation to specify a certain day or night for
Tabligh and Talim, nor is it an innovation to do so on regula
basis. There are certain periods for each subject taught in
Madaris, and such time-tables are strictly abided by. No one has
any misgiving in this regard, whether it is an innovation or not.

The essence of Tasawwuf

Maulana Ashraf Ali Thanwi رضى الله عنه said that the essence of
Tasawwuf is only that much: if you feel lazy about carrying out
an act of obedience, challenge laziness and carry it out, and
you have the urge to commit a sin, then just keep away from it.

One who can do that needs just about nothing beyond it because
this very act of wisdom helps establish communion with Allah
and this is his guard on duty and this is his promoter. (Kashkol -

- Ma'arifat, p 523)

قَالَ سَلَا عَلَى الْقَادِي سَمِعْتُ الشَّيْخَ ابْنَ أَبِي الدَّقْدَقِ لَوَّانَ وَمَا
 مِنْ أَوْلِيَانِهِ بِرَبِّدَةٍ لَبَانَ بَرْكَةُ بَرْوَرِهِ أَهْلُ تِلْكَ الْبَيْدَةِ حَتَّى
 يَقْرَأَ اللَّهُ بِهِمْ

'If a friend from among the friends of Allah passes by a town then the dwellers of it shall have the blessings of his passing by, so far that Allah reads them'

(Ment however is the criteria in this matter) (*Kashikat -e Akh'ariyat*)

Shaykh Abdul Qadir Jilani رَحِمَهُ اللهُ عَلَيهِ granted one of his disciples Khilafat, and said to him 'Go to such and such place and preach the true religion of Allah. When he was about to leave, the disciple asked his Shaykh for advice. He said to him 'I give you two advices

- 1) Never ever claim divinity
- 2) Never ever claim prophethood.

The disciple uttered in amazement; 'I spent so many years in your company, is there still apprehension that I might claim divinity or pophethood' He replied 'First understand what it means to claim divinity or prophethood. The Divine Decree is final. There is no way of acting against it. If a person presents his opinion in a way that no one can disagree with it or act against it, then he has claimed divinity. A Prophet is one who speaks naught but truth and what is right. He never utters any falsehood. If some one says about any of his statements that it is absolutely true, that there is no way of going against it, then he has laid a hidden claim to Prophethood, namely that nothing he says is wrong, and that although it is nothing but his own opinion. (*Husniyat ul Guidat p 92*)

Treating one's wife well

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ رَجُلٍ أَحَذَّ بَيْتَ امْرَأَتِهِ
 بِرَفْقَةٍ إِلَّا كَتَبَ اللَّهُ لَهُ حَمْسَ حَسَنَاتٍ فَإِنْ عَالَهَا فَعَشْرَ
 حَسَنَاتٍ، فَإِنْ تَعَالَاهَا عَشْرُونَ، فَإِنْ آتَاهَا كَأَنَّ حَيْرًا مِنْ نَدْيَا وَمَا

ففيها فإذا قام ليغتسل لم يمر الماء على شيء من جسده إلا
مما عنه سيرة وريح له درجة ويعطى بنفسه حيرا من الدنيا وما
فيها وإن الله تعالى يباهي به الملائكة يقول أطروا إلى عدي
في ليلة قر باردة يغتسل من الحنابة يتيقن بأنى ربه أشهدكم
نعمت له المبرك (36)

The Noble Prophet ﷺ said: 'If a person lovingly takes hold of his wife's hand, then Allah records five virtues of him. And if he hugs her, then twenty virtues are recorded for him. And if he kisses her, then thirty virtues are recorded for him. And if he draws close unto her, then this is better for him than the whole world and whatever is therein. Then, when he takes purification bath, then the sins of each part of his body over which the water is made to flow, are forgiven, and his rank is being raised. In reward for this bath he gets more than the whole world and whatever it contains and Allah takes pride in him in front of His angels.' says: 'Look at this servant of Mine who got up at night in order to cleanse himself of defilement. He is fully convinced that I am his Lord. O angels, bear you witness that I have forgiven him.' (Al-Barakah, p. 56; Abu Abdur-Rahman Muhammad bin Abi-Sa'ad Rahmani)

Rely on Allah under all circumstances

Imam Fakhruddin Razi wrote somewhere - most probably Surah Yusuf the following: Throughout my life I experienced that of one relies on any one else but Allah, then this causes him difficulty and hardship. And if he relies on Allah alone, not at all considering anyone else, then his task will certainly be accomplished in the best of manners.

We been making this experience throughout my life right from my childhood until now (when I am 57 years old), and the following fact has thoroughly penetrated my heart, that the only way to resolve one's difficulties is to hope for Allah's Kindness and not to rely on anyone else but Allah. (*Hayat-e Fakir*, p 38)

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The proof for

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The proof for Bay'at

وعن عوف بن مالك الأشعمي رضي الله عنه قال قال عبد النبي صلى الله عليه وسلم تسعة أو شادية، فقال إلا تأيمون رسول الله صلى الله عليه وسلم فيسكت أيدينا وقتنا علام تأيئك يا رسول الله قال عني أن تعدوا الله تعاني ولا تشركوا به شيئا وتصلوا لصلوات الخمس وتسمعوا وتطيعوا وأسر كلمة خفية وقال لا تسئلن الناس شيئا وقد رأييت بعض أوشك النمر يسقط سوط أحدهم فلا يسئل أحدا يئنا له أيمه.

(محدث مسلم و أبو داؤد والسنائي)

Sayyidina A'waf bin Malik Al Ashja' narrated: Once we were with the Prophet صلى الله عليه وسلم. We were maybe eight or nine in number. He said 'Won't you swear allegiance to the Messenger of Allah صلى الله عليه وسلم?' We then stretched out our hands and said, 'On what shall we swear allegiance to you, O Messenger of Allah صلى الله عليه وسلم?' He said, 'That you worship none but Allah, and that you associate nothing with Him, and that you offer the five daily prayers and that you listen and obey, وأسر كلمة خفية, and that you shall not ask anything from the people.' I saw some people of this group, who, when the whip of one of them fell down, would not ask anyone to pick it up and give it to him' (Himpqat - Tasarrufat, Vol. 8)

وعن عبده بن النضام رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: (حول عصاة من أصحابه يدعوني عني أن لا تشركوا بالله ولا تسرقوا، (استلق عليه)

On the authority of Sayyidina Ubadah bin Samit رضي الله عنه who said: the Messenger of Allah صلى الله عليه وسلم once said which he was surrounded by a group of his companions 'Swear allegiance to me that you won't associate anything with Allah and that you won't steal'

From this Hadith is learnt that - apart from Islam and Jihad - allegiance is also sworn as regards giving up acts of

disobedience, and to make obedience obligatory upon oneself
And this is what is known among the Sufis as Bay'at - e -
Tanqiq. Denying it is nothing but ignorance and lack of relevant
knowledge (Haqqat - e - Tasawwuf p. 5)

A child was brought back to life because of a prayer.

انس رضي الله عنه كنا في اصف عند رسول الله صلى الله
وسلم فأتته امرأة مهاجرة معها ابن لها قد بلغ قاصف
راة الى النساء واصاف ابنها اليها فعم يلبث ان اصاب وباء
دينة فمرض ياب ثم قبض فمعه النبي صلى الله عليه وسلم
بره وجهه فلما اردنا ان نعسله قال يا انس انت امه فاعلمها
لميتها قل فجاءت حتى جئت عند قدميه فاحضت بهما ثم
ت اللهم اني اسلمت لك طوعا ودعا فالت الاوثان زهد
اجرت لك رغبة فوالله ب نلضي كلامها حتى حرك قدميه
في الثوب عن وجهه وعاش حتى قبض رسول الله وحبي

(Al Bid'ayatu'n-Nihayah 2/154) كمت امه

Sayyiduna Anas رضي الله عنه narrated, 'We were with the
Messenger of Allah صلى الله عليه وسلم in the Suffah, when
a woman from the Muhajirin came to him. Her son who had con-
of age too, was with her. The woman then went to the oth-
women, while her son came to us. Shortly afterwards Madinu
was taken by an epidemic. One day the boy fell ill and died. The
Prophet صلى الله عليه وسلم closed the boys eyes and ordered the
arrangements for his burial be made. When we intended to bathe
him, the Prophet صلى الله عليه وسلم said: 'O Anas, go to his moth-
and inform her.' So I informed her. She came and sat down be-
he son's feet. She took hold of his big toe and said, 'O Allah,
submitted myself to you willingly; and I kept away from false
goals, and I migrated, longing for you.' (Sayyiduna Anas رضي الله
عنہ said.) By Allah! She had not finished her speech yet when the
boys feet began to move. He took the cloth off his face and I
lived until his Messengers صلى الله عليه وسلم soul was seized, as
until his mother died.

Scattered Pearls

The Mahr of

Giving up

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The Mahr of the wide-eyed virgins of paradise

Giving up worldliness becomes Mahr for the Hereafter

رفعه الثماني من حديث انس رضي الله تعالى عنه ان النبي صلى الله عليه وسلم قال: لا نس للمساجد مهور الخور العين اخراج القمامة من المسجد مهور الخور العين

وعن ابي هريرة رضي الله تعالى عنه ان رسول الله صلى الله عليه وسلم قال مهور الخور العين قبضت الشعر وفق الحمر ذكره الثعلبي ايضا

وقال ابو هريرة رضي الله عنه مزوج احدكم فلاة بب فلان بالذل الكثير ويدع الخور العين بالعمرة والصم والكسرة

يروى عن ثابت انه قال ابي من القوامير لله هي سواد الليل قال رأت ذات ليلة في منامي امرأة لا تشبه لساء فقلت لها من انت؟ فقالت حوراء فقالت فقلت هذا زوجي نفسك فقالت احططي من عند ربي وامهري فقلت و ما مهر ك؟ فقالت طول الشهد واشدت — واحد من نيك الاشعار

وقم اذا الليل بدا وجهه

وصم غاراً فهو من مهرها

بالندوة بقرئى حد ٢ ص ٢٧٨

Ath- Tha'labi traced this Hadith from Sayyidina Anas رضي الله عنه back to the Noble Prophet صلى الله عليه وسلم, namely that the Noble Prophet صلى الله عليه وسلم said to Sayyidina Anas رضي الله عنه 'The mosques are the Mahr of the wide-eyed virgins of Paradise ... on the Day

And on the authority of Sayyidina Abu Hurairah رضي الله عنه The Messenger of Allah صلى الله عليه وسلم said, the Mahr of the wide-eyed virgins of Paradise consists of pieces of dates and breadcrumbs' This too, was mentioned by Tha'labi Sayyidina Abu Hurairah رضي الله عنه said One of you marries such-and-such

woman in exchange for much wealth, but he leaves behind the wide-eyed virgins of Paradise which he could get in exchange for a morsel, a date, or some crumbs.

It has been related from Thabit that he said: My father was from among those who stood (in worship) before Allah in the darkness, of the night He said: one night I saw in my dream a woman (so beautiful that) no other woman resembled her asked her: 'Who are you?' she said: 'I am a Hawra, one of Allah bondmaids.' I said to her: 'Will you marry me?' she said: 'As my Lord for my hand in marriage and pay my Mahr.' asked: 'What is your Mahr?' she said: 'offering long voluntary prayers at night.' Then someone recited one of these verses:

ثم إذا الليل بدا وجهه
صم نهاراً فهو من مهره
(Izzatullah in Qur'ani 2/47)

Scattered Pearls

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 - 9 - The hoop
 - 10 - The dog
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The left-overs of a believer contain a cure

ل الحمد ليس بحديث، نعم روى الدارقطني في الأفراد عن
وعباس بن يقظان أن التواضع أن يشرب الرجل من سور أخيه
... . أنه حديث كذب علي رسول الله صلى الله عليه
سلم وهكذا روى المؤمن شفاء (Kashful Khuffa 1/458)

يق المؤمن شفاء ليس بحديث ولكن منعه صحيح فعلى
صحيحين كان انسى صلى الله عليه وسلم. اذا شكى
إنسان الشئ الى لو كانت به قوقعة اخرج قال يصبغه يمي
ببابة بالأرض ثم رفعها لهم وقال بسم الله تربة أرضنا بريقة
بصنا يشفى سقينا باذر يسا (Kashful Khuffa 1/436)

How to cut one's nails

The condition

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روى نه صلى الله عليه وسلم هذه بمسطة اليمنى الى الخصر
ثم يخنصر اليسرى الا انهم ويختتم بها بهام اليمنى. وفي الترجع
يخنصر ليمنى ويختتم يخنصر اليسرى (Shami p 287)

روايت من قلم افاضيه يوم الجمعة اعاده الله من الالباب الى
الجمعة الاخرى (Shami p 287)

Hafiz .bn Hajr Asqalani And Ibn Daqiqi Abd both stated that one cannot say with certainty that the Noble Prophet صلى الله عليه وسلم prescribed any particular method or time of cutting one's nails. Hence it is not permissible to consider the method described above as mustahabb. (Bazal ul-Malahid 1/33)

Some animals will go to Paradise

Allamah Sayed Ahmad Hamani رحمه الله quoted in Sharh -al-Isbah wan - nazair p 395, with reference to Sharh Shar'atul Islam, Muqatil رحمه الله as follows: Ten animals shall go to Paradise

- 1 - Sayyidina Muhammad صلى الله عليه وسلم she - Camel
- 2 - Sayyidina Salih's عليه السلام she -Camel
- 3 - Sayyidina Ibrahim's عليه السلام calf
- 4 - Sayyidina Ismail's عليه السلام ram
- 5 - Sayyidina Musa's عليه السلام cow
- 6 - The fish which swallowed Sayyidina Yurus عليه السلام
- 7 - Sayyidina Uzair's عليه السلام donkey
- 8 - Sayyidina Sulaiman's عليه السلام ant
- 9 - The hoopoe which visited Bilquis
- 10 - The dog of the people of came

In Anwar-al -Mushkat has been mentioned that these animals shall be resurrected also. (Fatima Mahmudiyyah 5/372)

The conditions for a vow to become binding

A vow to make arrangements for reciting the Holy Qur'an from beginning to end (Qur'an khwani) is not binding. Making a vow is permissible from the shara's point of view, but there are certain condition to be fulfilled.

- 1 - The vow must be for Allah. It is not permissible to make a vow in the name of anyone else but Allah, rather doing so is sinful.
- 2 A vow must consist of an act of worship. If it does not, then the vow is not in order.
- 3 - The worship must be such which is Fard'n or Wajb times, uch as prayers fast, hajj, sacrifice etc. A vo consisting of any act of worship which does not fall in this category is not proper. Hence an oath to arrange t recital of the Holy Qur'an is not binding. (Asp to nassab/1 in ka taal, 3/419)

Scattered Pearls

Imam Yahya

Ahmad bin H

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The virtue of washing hands before eating

يَسْمَعُ مَنْ قَرَأَ فِي التَّوْرَةِ: اِنَّ بَرَكَهَ الطَّعَامِ الْوُضُوءُ بَعْدَهُ فَكَرِهَتْ
كَ يَسَى صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقَالُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بَرَكَهَ
عَامَهُ الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ.

﴿رواه الترمذي و ابو داود مشكوه شريف صفحه ٣٢٢﴾

Salman reported: I read in the Torah that the blessing food is in wash after it. When I mentioned it to the Prophet, he said: The blessing of food is in wash before and wash after it. (Tirmidhi, Abu Dawud,

It is a Sunnah to wash one's hands up to the elbows

لَا عَسَى لِيَدِ الْوَاحِدِ وَالْأَصَابِعُ غَيْرُكَافٍ لِقِيَامِ بَسْمَةِ كَمَا
مُصْرَحٌ فِي الْمَوَارِقِ (Zam - ul - Hikm, 79)

وَحَسْبُ يَدَيْهِ لِلطَّعَامِ أَوْعَاهُ بِصِيرَالِهَا، بِسْتَعْمَالِ لِقَامَةِ السَّنَةِ
بَلَاغٌ مَالُو قَصْدُ غَسِّهِ مَا مِنْ الْوَسْخِ كَمَا فِي الْجَامِعِ.

(Zam - ul - Hikm, p 79,

How many authentic traditions are there?

Imam Abu Ja'far bin Al Husain Al Baghdadi recorded in his book 'At-Tamiz' that Imam Sufyan Thawri, Imam Sha'ba

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Imam Yahya, Imam Abdur -Rahman bin Mahdi, and Imam Ahmad bin Hanbal رحمهم الله تعالى are agreed on the following

ان جملة الاحاديث احسنه عن النبي صلى الله عليه وسلم
يعني الضبعة بلا تكرار اربعة الاق واربع مائة. (موسج
الانكار ٨٦)

Hence the compilers of the Sihah have included approximately that many Ahad th in their collections.

(Risala Darul Uloom, Oct 1986, p 10)

Seeing the Noble Prophet صلى الله عليه وسلم while awake

In Taidhul Bari is mentioned that Allamah Jalaludain Suyuts رحمه الله saw the Noble Prophet صلى الله عليه وسلم eight times in the state of wakefulness. Here however needs to be remarked that one does not become a 'Sahabi' on account of such a vision.

Once Maulana Syed Husa n Ahmad Madani رحمه الله delivered a lecture in Masjid-e-Nabw., near Bab -e- Rahmat. During this lecture the issue of 'Hayatun-Nabi' was mentioned. Some students raised objections to which he replied. Then again there were objections, and again he replied. Then out of a sudden when he looked in the direction of the sacred tomb, there was no building, no structure. The place was clean and empty, and Noble Prophet صلى الله عليه وسلم himself stood there. All those who were present could see him. The respected Maulana said 'So you people were raising objections. Now do you still have any objections?' Then he again diverted his attention toward his book, as did his students. Then, when the students again looked in the direction of the sacred tomb, its building was in its place, as it was before. (Munawiz Fajhu'l Ummat p 49, part one)

Offering the Zuhr -Prayer on Friday in congregation

If one happens to be on a journey, the one can offer on Friday the Zuhr - prayer in congregation; I (and if one was not able to offer the Friday prayer), then one should definitely offer the Zuhr prayer in congregation. (Fatawa Darul Uloom 1/58)

Using a steel -band for a wrist -watch

If one can choose between a leathern and a steel band, then using a leathern band is closer to precaution.

(Fatawa Rahimiyah 6/279)

Birds cannot fly higher than twelve miles

Baghawi recorded from Kaab Ahbar that birds cannot fly higher than twelve miles (Tafar - - Mazhar 6/419)

The use of Alcohol

Question: In western countries most medicines contain 13-25% Alcohol. These medicine are usually used for the treatment of colds, cough, and throat infections, or similar ailments. Ninety percent of such medicine contains alcohol, and nowadays it is difficult rather impossible to find medicines which do not contain alcohol. Under the given circumstances, is it permissible to use such medicine?

Answer: The problem of medicines containing alcohol is no longer limited to western countries only, the whole world including Islamic countries, faces this problem.

According to Imam Abu Hanifa ر.ه.ا، the solution to this problem is easy. The reason for this is that according to him and Imam Abu Yusuf ر.ه.ا، it is permissible to use liquor provided it has not been derived from grapes or dates - quantities too small to cause inebriation, as an invigorant. (Fa Qadir 8/76)

On the other hand most of the medicines which contain alcohol contain alcohol which has been derived from كزبرة، كزبرة، hor sugar, grains, etc, rather than from grapes and dates.

Hence, according to Imam Abu Hanifa and Imam Abu Yusuf ر.ه.ا، it is permissible to use medicines containing alcohol from any thing else than grapes and dates, provided that the medicines do not cause inebriation. As far as medical treatment is concerned, one can hence adopt the stance of the two Imams; however the medicine contains alcohol derived from grapes

Scattered Pearls

dates, then the expert physician to treat this is permissible. In fact, scholars deem it permissible.

An admonition

Allamah Ibn Khalkan the famous Hanbali scholar Wan-Nihayah Salamah who was shameless and mentioned in his book that he shall use May. This outraged the scholars of this incident. (extremely ugly body of a woman with long fingers in long. Four teeth stuck out from his mouth. He killed it by crucifixion. He died. He was. This happened. preachers, were

A prescription

If a woman from there she shall. Volume, p 26,

The proof that on a chair

بسم الله الرحمن الرحيم
الحمد لله رب العالمين

dates, then the use thereof is not permissible. If however an expert physician has explicitly stated that there is no other way to treat this ailment, then, under such circumstances, it is permissible to use such medicines, as according to the Hanafi scholars deem medical treatment through prohibited items to be permissible. *Fiqhul Maqilaat, Maulana Taqi Usmani*)

An admonitory incident concerning Miswak

Allamah Ibn Kathir رحمه الله, mentioned with reference to Ibn Khalkan the following incident in his celebrated work 'Al Bidaya Wan-Nihayah' (vol 13/207) In Basra there lived a person Abu Salamah who was well known for his boldness and shamelessness. Once when the many virtues of Miswaak were mentioned in front of him, he flew into a rage and swore that he shall use Miswaak in his anus, and he indeed fulfilled his oath. This outrageous act did not go unrequited. Nine months after this incident he developed a bad stomach ache, after which an (extremely ugly) animal issued forth from his stomach. It had the body of a wild rat, a tail which was about one span and four fingers in length, four feet, and it had a head like that of a fish. Four teeth stuck out of his mouth. Right after this creature came out from his body it shrieked three times, upon which a child killed it by crushing its head. Three days afterwards this person, too, died. He said that this animal had perforated his intestines. This happened in the year 660 AH. Many people, including preachers, were witness to this incident.

(Mawlaana Athar Husain, Fadhail-e Miswaak, p 50)

A prescription to have handsome offspring

If a woman frequently eats musk melon during her pregnancy, then she shall give birth to healthy, handsome offspring. *(Tibb - e Nabawi, p 86)*

The proof that it is proper to give a lecture while sitting on a chair

قال حدثني شيخان بن ابراهيم - قال ابو رفاعه انتهيت الى النبي صلى الله عليه وسلم وهو يخطب قدامي فقلت يا رسول الله

رجس عریب جاء يستل عن دينه لا يدري ما دينه؟ قال فاقبل
على رسول الله صلى الله عليه وسلم وتركه خطبة حتى انتهى
الى قائمى بكرسى حيث ثوابه عديدا، قال فقدم عليه رسول
الله صلى الله عليه وسلم وجعل يعلمى بما معه الله ثم اتى
هتة قائم آخرها. (شرح مسلم في صحيحه في كتاب الجمعة صفحہ
(۶۱)

Scattered Pearls

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The tradition mentioning the reward of 49 crores

من غزا بنفسه في سبيل الله فله مائة الف درهم سبعة مائة الف
هم ثم تلا هذه الآية والله يضاعف لمن يشاء (ابن ماجه)

'Whoever goes himself forth in Allah's way, shall receive
(a reward of) seven hundred thousand Dirham in turn
each Dirham (he spent). Then he recited the Ayat 'Ar
Allah increases manifold for whomever He will;
(Hayatus - Sahabah 1/561)

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والشرح ابوداود من حديث سهل بن سعد عن ابيه عن
نبي صلى الله عليه وسلم قال: ان الصلاة والصيام والذكر
ضاعف على العفة في سبيل الله سبعة مائة ضعف.

The Noble Prophet صلى الله عليه وسلم said: Indeed the prayer,
the fast and Divine Remembrance are rewarded seven
hundred times more than spending in Allah's way

- 1 - Friday
- 2 - Saturday
- 3 - Sunday
- 4 - Monday
- 5 - Tuesday
- 6 - Wednesday
- 7 - Thursday

Seven lac multiplied by seven hundred makes forty nine crore.

Someone who dies with his ablution intact is a martyr

(من مات على الوضوء مات شهيدا) (رواه مسلم)

(من باب طهر! مات معه من طهره ملك يستغفره يقول اللهم اغفر عبدك
الذنبه مات طاهرا) (رواه مسلم)

Then on Friday
following dua

'O Allah, I beg
blessed name
صلى الله عليه وسلم
include me at
Your proximity

A highly effective 'Aml'

Below is given 'amf' which has been tested many times by Mufti Ilaahi Bakhsh, who was one of Shah Abdul Aziz Muhaddith Dehlawi رحمہ اللہ علیہ, eminent disciples, as well as ancestor of Maulana Muhammad Ilyas Kandhalwi رحمہ اللہ علیہ. One who performs it shall be blessed with love for Allah and His acquaintance, as a result of which it becomes easy to perform good deeds and to keep away from sins. Love for Allah is vital for performing acts of obedience, worship and good deeds in abundance. This Aml is also highly effective in warding off disasters and attaining one's objectives, as has been stated by Al Haaj Mufti Iftikhar-ul-Hasan Kandhalavi رحمہ اللہ علیہ who is the Khalifa of Maulana Shah Abdul Qadir Raipuri.

What to do: This Aml is to be done for seven consecutive days, starting from the first Friday of any lunar month. One can recite it any time during day or the night, specifying any such time and place which suits one's convenience. If however one needs to change the time or the place, then there is no harm in it.

Note: if one is really not able to recite the Arabic words then one can recite the equivalent there in any other language. One shall not remain deprived, Insha Allah.

- | | |
|---------------|------------------------------|
| 1 - Friday - | یا اللہ یا ہو ۱۰۰۰ x |
| 2 - Saturday | یا رحیم یا رحیم ۱۰۰۰ x |
| 3 - Sunday | یا واحد یا احد ۱۰۰۰ x |
| 4 - Monday | یا صمد یا وتر ۱۰۰۰ x |
| 5 - Tuesday | یا حی یا قیوم ۱۰۰۰ x |
| 6 - Wednesday | یا احسان یا متان ۱۰۰۰ x |
| 7 - Thursday | یا ذا الجلال والاكرام ۱۰۰۰ x |

Then on Friday, after the Friday-prayer one should recite the following dua at least three times.

'O Allah, I beg you - through the intermediary of these great and blessed names - to shower blessings on Sayyidina Muhammad ﷺ and on the people of his house; and I ask you to include me among your virtuous servants who have attained Your proximity

Bless me with absolute conviction, and protect me against all kinds of diseases and misfortune in this world, and protect me from punishment in the Hereafter. Protect me against enemies and oppressors, turn their hearts and avert their evil and grant them the strength to do good. Doing so is up to you alone. ^١ Allah, accept this humble request of mine I made an utter fully relying on you and putting my trust in you,' (Maw liyihhar - ul- Hasan Kandiahari)

A recital which is better than seven thousand Tasbih

Sayyidina Muadh رضى الله عنه narrated that after the Fajr - Pr the people gathered around Allah's Messenger صلى الله عليه وسلم discuss various religious matters. Sayyidina Muadh howe used to go back home right after the prayer was concluded. O the Noble Prophet صلى الله عليه وسلم said Muadh Why are you attending our gatherings in the morning? Sayyidina Muadh رضى الله عنه said Please excuse me, I am in the habit of reciting se thousand Tasbih every morning. If I sit somewhere, then I not able to complete my recital, To this the Noble Prophet صلى الله عليه وسلم replied 'Should I not tell you about some words whicl you recite them once only, are better than seven thousi Tasbih?' Sayyidina Muadh رضى الله عنه said 'for sure!' He said, 5

لا اله الا الله عدد رضاء لا اله الا الله زنة عرشه
لا اله الا الله عدد خلقه لا اله الا الله ملائسمونه
لا اله الا الله ملائسمونه لا اله الا الله ملائسمونه
لا اله الا الله مثل ذالك رضاء و الله اكبر مثل ذالك معه
والحمد لله مثل ذالك معه

Reciting these words once in like seven thousand Tasbih. Haz Shaikh نور الله ترفده had his daughters memorise these wor Once I asked him 'What is this?' he said 'Wait, I'll take 3 upstairs to my library. Then (in the library) he picked up Kan Ummal and said 'Open page no. such -and -such.' (Kan Ummal 1/342)

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One sentence uttered in pride turned a handsome youth into an ugly dwarf.

Nawfil bin Mahiq related in the mosque of Najrah I saw a tall, heavy built young man, intoxicated with the height of his youth. His body was well proportioned, he had a fair complexion and his features were extraordinarily handsome. I kept looking at him, amazed by so much beauty. He said: 'What are you looking at?' I replied, 'I am beholding your beauty in utter amazement.' He said 'Well, even Allah is amazed.' Nawfil further said that he had hardly uttered these words when he began to shrink. His face lost its glow, radiance and handsomeness. He kept shrinking until he was about one span in size. A close relative of his then picked him up, put him in his sleeve and carried him away. (Tafsir Ibn Kathir 4/723)

Once upon a time grains of wheat were as big as date-stones

In the Musnad of Imam Ahmad رحمہ اللہ is mentioned that during Ziyad's days a bag was found which contained grains of wheat as big as large date stone. It also contained a piece of paper which read: 'This sprout forth during a time in which justice and equity were prevalent. (Tafsir Ibn Kathir 4/726)

A sinner stands in need of three things:

- 1- Allah's forgiveness so that he will be saved from punishment.
- 2 - Concealment so that he will be saved from disgrace.
- 3 Protection so that he will not commit that sin again.

The shar'i injunctions regarding teeth made from gold

In Mumbai there used to live a dentist who was considered a true expert of this field. He also used to be a true well wisher and friend of this humble servant. As far as my limited knowledge is concerned, Allah had bestowed upon him religious mindedness and godconsciousness. Once when I went to Mumbai, he mentioned that there are some patients who require gold -teeth, as no other material suits them. He wanted

to know whether it is proper from the shar'i point of view to give them gold-teeth.

I told him that under such circumstances there is nothing wrong with providing a patient with gold teeth. After days later I received a letter in which he mentioned that a quiet religious person came to him for treatment, and when he was advised get himself gold teeth, he said that a Maulvi told him that it is not permissible for men to use gold teeth. The said dentist requested me to investigate the matter and to let him know whether or not it is permissible for men to use gold teeth, and that he'd avoid this kind of treatment in case it is not permissible, and in case of its being permissible, to elucidate the matter in such a manner that he himself contended and that Maulvi who declared it to be impermissible might reconsider his statement.

(It seemed appropriate to get the reply which has given to honorable doctor, published in Furqan.)

باسمہ سبحانہ و تعالیٰ

Respected friend Assalamu Alaikum wa Rahmatullah wa Barakatuh

I received the letter you send on 14th April. I complied with your request to probe into the matter. After consulting various books, I came to the following conclusion, that the use of gold teeth is legally permissible, provided that an expert dentist considers it to be necessary. This is proved, from the Hadith Sayyidina Ibn Asad رضی اللہ عنہ, which has been recorded by Imam Tirmidhi, Imam Abu Dawud and Imam Nasai رحمہم اللہ علیہم, in which has also been cited by the compilers of Mishka Masabih, with relevant references. According to this Hadith Sayyidina Arfajah bin Asad رضی اللہ عنہ, his nose was cut off during battle. He got himself an artificial nose made of silver. After a few days however, it developed a bad smell. The Messenger Allah صلی اللہ علیہ وسلم then ordered him to get an artificial nose made of gold.

In the tradition by Imam Tirmidhi, the following words form the concluding statement,

Scattered Pearls

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From this Hadith we can see that the Prophet (ﷺ) made of gold teeth as well as silver. This is based on the basis of the Hadith of his collector Dawud named Majbul. Soar the above Hadith

سواء ريفها

And the same thing is the use of gold through another matter which whether or not permissible.

And Nasir quoted several Hadith which Sayyidina Arfajah bin Asad رضی اللہ عنہ nose. The Messenger Allah (ﷺ) then ordered him to get an artificial nose made of gold.

There is an example with reference to the son of Asad رضی اللہ عنہ

نابى رسول الله صلى الله عليه وسلم ان اتخذ انفا من ذهب

"The Messenger of Allah ﷺ ordered me to get another nose made from gold."

From this Hadith is learnt that when the silver nose failed to serve its purpose as it developed a bad smell, the Messenger of Allah ﷺ directed his companion to get him a nose made of gold. From this the regulation concerning teeth becomes clear, as well. Imam Tirmidhi رحمه الله عليه and Imam Abu Dawud رحمه الله both considered the use of gold-teeth as permissible, on basis of the above Hadith. Imam Tirmidhi named one chapter of his collection باب ما جاء في سداد الأسنان بالذهب. And Imam Abu Dawud named one chapter باب ما جاء في ربط الأسنان بالذهب. In Badhal Majhud Sharh Abu Dawud the following has been written below the above Hadith.

وكذا حكم الاسنان فانه يشتر هذا الحكم فيها بالطلاء سواء ربطها بخيط الذهب او صنعها بالذهب

'And the same applies as far as teeth are concerned, namely that the use of gold is permissible. This regulation has been derived through analogy from the above Hadith. Further it does not matter whether one ties ones teeth with (wires made of) gold or whether one gets oneself teeth made of gold. Both are permissible.

And Nisbur Raya (a commentary of the (Hidaya) have been quoted several Ahadith regarding this issue. According to one Hadith which has been mentioned is Muajjam Awasa Tabarani, Sayyidina Amir bin Al Aas رضى الله عنه front teeth had become loose. The Messenger of Allah ﷺ then ordered him to tie them with gold.

يا امرءة النبي صلى الله عليه وسلم ان يشدها بالذهب

There is an even more explicit Hadith which Imam Zayala cited with reference to Ibn Qun's Muagamas-Sahaba, namely that the son of Abdulah bin Ubayy bin Salool Sayyidina Abdulah رضى الله عنه narrated 'My front teeth broke during the battle of

ahad The Messenger of Allah ﷺ then ordered him to get him self teeth of gold

فأمره النبي صلى الله عليه وسلم أن يتحدثني من ذهب

And in the Musnad of Imam Ahmad رحمه الله has be mentioned that Sayyidina Uthman رضي الله عنه got his teeth cover with gold Tabarani mentioned that Sayyidina Anas رضي الله عنه teeth were fastened with gold wires. (Nisbur Rayah 9/257)

Keeping in view the above traditions it is established brya any doubt that the use of golden teeth is permissible in case necessity Yes, if there exists no genuine medical need for a treatment, and one merely intends to show off one's affluen then their use is not permissible

The gentleman who declared their use to be impermissible, m have had mos. probably 'Hidaya' and other books of Han Fakh in mind, where it is stated that although Imam Muhammad رحمه الله permitted the use of gold teeth Imam Abu Hanifa رحمه الله was not in favour of declaring it to be permissible The aut of H daya stated that the honourable Imam رحمه الله stated if this view is based on the assumption that there exists no need using gold on teeth, and that silver and other materials serve purpose. (Hidayah 3/388)

From this can be understood that if an expert dentist is fu convinced that there is need to use gold, and that silver a other materials will not serve the purpose, then, according to principles laid down by the Imam, such treatment is permissi - Besides that the above - cited Ahadith and other repo demand that verdicts are given in accordance with Im Muhammad's رحمه الله statement والله اعلم

(Al Furqan, Rabul Awwal 12)

A 'Mudakin' shall not be counted among people eligil to give testimony

A person who is lax in matters of religion.

Scattered Pearls

Sayyidina wrong with inquiry to ask him nor do his various we speak of the case, the while quot that on the testimony n فخر (Islam)

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Sayyidina Umar رضى الله عنه, ones said to the people: 'What is wrong with you? You see that a person goes around! causing injury to another's honour and repute, and yet you neither stop him nor do you mind what he does' The people said, 'We fear his vicious tongue, lest he assaults our honour and repute in case we speak out' Sayyidina Umar Faruq رضى الله عنه replied: 'If that is the case, then you are not eligible to bear testimony' Ibn Athir, while quoting this tradition explained its meaning as follows, that on the Day of Judgement such Mudahins will not give testimony regarding the followers of the former Prophets ﷺ
 (Munawwarul Qur'an 8/312)

Those who call others unto Allah need to avoid six vices beginning with the Arabic letter 'ghayn'. It is expected that Allah will grant success.

1 - Avoid غر (i.e. exceeding the proper limits)

أعزوا في دينكم 'Exceed not in your religion'

2 - Avoid غر (rancour) 'لا تجد في قلوبنا غرا'

'Place not in our hearts any rancour toward those who believe.'

3 - Avoid عرور (pride)

لا تعرج خديك لعين 'Turn not your cheek in scorn'

4 - Avoid عيب (obliviousness)

لا تكن من الغافلين 'Be not among the oblivious.'

5 - Avoid غيب (backbiting)

(Backbiting is worse than adultery) العبد أشد من الزنا

6 - Avoid عصب (anger) ولو كنت صلباً غيظ القلب . . .

'for if you were stern and fierce of heart

Once one reaches forty years of age, one should get into the habit of reciting the following Dua.

رب اوزعني ان اشكر نعمتك التي انعمت علي و عني والدي
 و ان اعلم صالحاً وترغماً واصبح لى في ذمتي الى تبت ليك
 و لى من المسلمين

'My Lord! Arouse me that I may give thanks for the favour where with You have blessed me and my parents, and that I may do right acceptable unto you. And be gracious unto me in the matter of my offspring. Lo! I have turned unto You repentant, and Lo! I am those who surrender' (Sarah Ahsanul, Ayul 15, (Ma'an Qur'an 7/806)

Scattered Pearls

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The excellence of the companions

- 1 - Sayyidina Abu Bakr Siddiq رضى الله عنه shall be called from the eight gates of Paradise
- 2 The angels recited, لا اله الا الله when Sayyidina A Bakr Siddiq رضى الله عنه passed way (Ma'anful Qur'an, 8)
- 3 Allah Most High conveyed His Salam to him (Hadith)
- 4 - Sayyidina Abu Bakr Siddiq رضى الله عنه is the only companion whose parents and children became all Muslims

According to Ruh-ul-Ma'anu this is peculiar to Sayyidina Al Bakr رضى الله عنه only (Ma'anful Qur'an, commentary of رضى الله عنه
(عنك الى العتق رضى الله عنه)

The injunction concerning abortion after the four month

Burying children alive or killing them is a major sin and gre wrong. Aborting a child in the fourth month of pregnancy, to is covered by this regulation, as in the fourth month the child given what is known as 'Ruh' (i.e Soul, spirit), and one begins consider it as living human being. Similarly, if a person hits pregnant woman on her belly, as a result of which she abort then, according to the consensus of the Ummah, the one who h her must give a slave or the price thereof as blood wit. And if th child which issued from her body was alive and died thereafte then he will have to pay the full blood-wit.

Aborting a fetus before the fourth month is not lawful ethi there be extremely compelling circumstances, but an abortio unless before the fourth month is not as great a crime as a

abortion after the fourth month, as in that case it is not definite killing of a human being (*Mazhari, (Ma'ariful Qur'an 8/583)*,

Regulations concerning birth-control through tablets and other medicines

Adopting any method which prevents conception has become known as birth-control for (or family planning) throughout the world. There are hundreds of such methods. The Messenger of Allah ﷺ referred to this as 'wad Khufi', namely secretly burying children alive.

(As has been related by Muslim, on the authority of Khadamah bint Wahb)

And according to some traditions the Messenger of Allah ﷺ kept silent regarding 'Azl' (i.e any such method which prevents the semen from reaching the womb), or that he did not prohibit it. This however is peculiar to occasions of need, as it is a non permanent form of birth-control (*Mazhari*)

Some methods of birth-control what are in vogue nowadays prevent a couple from having children for good. Adopting such methods is not permissible under any circumstances. Verily Allah knows best (*Ma'ariful Qur'an 8/683*)

A prophetic prescription to treat ailments of the heart

Sayyidina Saad bin Abi Waqqas رضى الله عنه narrated: I fell ill and the Messenger of Allah ﷺ came to visit me. He kept his hand between my shoulders, and I felt the coolness of his hand spread all over my chest. He said he suffered a heart-attack. Take him to Harith bin Kildah who works as a physician in Thaqif. He should pound seven Ajwah-dates along with their stones and administer them to him.

This Hadith is of great significance as far as the benefits of dates are concerned. This was the first time in the history of medicine that heart attack was diagnosed.

An effective method of treating ailments of the heart.

One should keep one's hand on the heart, recite 'Subhanallah, Wa bihamdih' 111 times and blow one's breath over one's chest. One will feel better Inshallah. This method has been tried many times with success.

The ups and downs the Messenger of Allah ﷺ experienced during his mission of calling others to Allah

- At a time he attained proximity of two bows' length
- And at times he was made to suffer Abu Jahl's assault
- At times he was given the honorary appellation Shahid and Bashir
- And at times he was referred to as poet, madman a magician
- At times he was addressed 'لو ذاك ما عشت الا ملاك' (Was it not for you, I had never created the worlds)
- And at times it was said to him: 'ولو شئنا لبت في كل قرية بدمر' (We wanted We had sent a Warner unto each township)
- At times the keys to all treasures were kept at doorstep of his dwelling
- And at times he had to go to the door of Abu Shahmal the Jew, for a handful of barley (Maatbiat -> Saah, p. 534)

Six advices given by Sayyidina Umar رضى الله عنه

- 1 - Excessive laughing reduces a person's awe.
- 2 - If some one jokes too much, then people treat him high and consider him of little worth.
- 3 - Too much talking leads to many lapses.
- 4 - Many lapses cause one's sense of shame and modesty decrease.
- 5 - A decrease of shame and modesty leads to a decrease abstinence and sobriety.
- 6 - A decrease of abstinence and sobriety causes one's heart die (Huyatus Sahabah 3/562,

Protection against thieves and satanic influences

Scattered Pearls

Someone who goes to bed shall be safe from sudden death.

Over power

If someone is overpowered by a person, then Allah shall help him. (Kasasat -> A)

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Someone who recites twenty one times 'Bismillah' before going to bed shall be protected against thieves, satanic influences and sudden death

Over powering an oppressor

If someone recites fifty times 'Bismillah' in front of an oppressor then Allah shall cause him to be triumphant. *(With reference to Khazannah-e-A'mal, p 87,*

Indigence and affluence

Indigence results from seven things:

- 1 - Offering prayers in a haste
- 2 - Urinating while standing
- 3 - Taking ablution in the same place where one has urinated
- 4 - Drinking water while standing
- 5 - Putting out the lantern with one's mouth.
- 6 - Biting nails
- 7 - Wiping one's face with the sleeves or hem of one's dress

Affluence results from seven things:

- 1 - Reciting the Holy Qur'an
- 2 - Offering Prayers five times a day
- 3 - Being grateful to Allah
- 4 - Helping the poor and needy
- 5 - Asking forgiveness for one's sins
- 6 - Treating one's parents and other relatives well
- 7 - Reciting Surah Yasin in the morning and Surah Waqiah in the evening *(Tasbeeh-e-Hajrat, p 23 - 25-09-2000)*

Improving one's mind and memory

If one recites **بسم الله الرحمن الرحيم** 786 times and blows it over some water and then drinks this water when the sun rises, then this shall sharpen one's mind and improve one's memory

Memorizing the Holy Qur'an

Write Surah Insharah (with saffron or some non-toxic ink) and then dissolve it in water. Consuming such water shall help one memorize the Holy Qur'an and to acquire (religious) knowledge.

For a strong memory

If someone has got a weak memory, then he should write the following Ayat on some pieces of bread, and eat that bread

On Saturday he should write

عَلَّمَ نَبِيَّكَ نَحْنُ

On Sunday he should write:

بِأَمْرِ رَبِّي عَلَّمْنَا

On Monday he should write:

سُفِّرَ كَفَّيْهِ فَلَا تَنْسَى

On Tuesday he should write

يَا وَهَّابُ سَمِعْتُ رَجُلًا يَقُولُ

On Wednesday he should write

أَنْتَ بَرُّكَ بِأَمْرِ رَبِّي فَتَنْسَى

On Thursday he should write

عَلَّمَ خَلْقَهُ وَتَرَاهُ

On Friday he should write:

أَلَا قَرَأَهُ فَاتَّبَعَ رِوَايَهُ

(This should be done in the morning, with one's ablution intact. Inshallah one's memory will improve.) (Falah-e-Duran with reference to Khazanah-e-A'asaf, p 17)

Peculiarities of Surah Duha (For getting a job)

Many Amuls have stated that Surah Duha has got peculiar effects. The letter 'Kaaf' appears nine times in this Surah. Someone who is desirous of getting employed should remain seated in the place where he had offered his Fajr prayers. Then he should recite Surah Duha as follows: When ever he comes across the letter 'Kaaf' he should recite nine times 'Ya Karim'. This he should do for nine days. If his objectives has not been obtained, then he should recite this Amal eighteen times. And in case his objective has still not been obtained, he should recite it twenty seven times, saying twenty-seven times 'Ya Karim' whenever he comes across the letter 'kaaf'. Inshallah he shall get a job. (Sharaf Ilaj) (With reference to Khazanah-e-A'asaf, p 11)

Scattered Pearls

An incident

Some envoys came to the Khalifah and the Khalifah forgave them.

An incident

Imam Ahmad bin Hanbal, the Khalifah, told the people that one of the people punished on the day of

An incident

Once a soldier was killed in a battle. Afterward, the saint, he asked, 'I forgave the people for such incidents.'

Praying while

If a patient is ill, he shall be forgiven.

The testimony

Islam upholds the prohibition of roaming around in contradiction to the jurists. A person shall not roam around.

An incident concerning Imam Malik رحمۃ اللہ علیہ

Some envious people had badly beaten up Imam Malik رحمۃ اللہ علیہ, and the Khalifah intended to punish those rascals. Imam Malik رحمۃ اللہ علیہ mounted his ride and announced in the city that he had forgiven them, and that no one has got the right to punish them.

An incident concerning Imam Ahmad bin Hambal رحمۃ اللہ علیہ

Imam Ahmad bin Hambal رحمۃ اللہ علیہ was whipped by the Khalifah, but Imam Ahmad رحمۃ اللہ علیہ forgave him. When the people asked him for the reason, he said: What benefit do I get if one of the Noble Prophet's صلی اللہ علیہ وسلم followers is being punished on Day of Judgement because of me?

An incident concerning Ibrahim bin Adham رحمۃ اللہ علیہ

Once a soldier had beaten Ibrahim bin Adham رحمۃ اللہ علیہ with his shoes. Afterwards when he got to know that he is a high ranking saint, he asked for forgiveness. Ibrahim bin Adham رحمۃ اللہ علیہ said: "I forgave the first strike before the second one. History is full of such incidents."

Praying while sick

If a patient recites the following Dua forty times then, if he dies, he shall be a martyr, and if he recovers all of his sins shall be forgiven:

یا اے الا انت سبحانک انی کنت من الضالین
(Urdu: یا اے اللہ، علی اللہ علیہ وسلم *Umar-e-Rasul*)

The testimony of a person who stays bare-headed

Islam upholds teachings of highest moral and ethical standing. It forbids all sorts of mean and vile behaviour and manners. Roaming around bare-headed in market places and streets in contradiction to human dignity. This is why the honourable jurists رحمہم اللہ علیہم have stated that the testimony given by such a person shall not be accepted by the court. The custom of roaming around bareheaded has resulted from the Muslim's

attempt to copy western lifestyles and civilization. Otherwise, going about with an uncovered head is not thought well of in an Islamic society. (Fatawa Ruzviya, 3/224) (Aap ke musal 8/47)

The blessings of prayer

Ata Arzaq was given two Dirhams by his wife to purchase so flour. While going to the market he met a slave who w bitterly. He asked him for the reason of his crying. The sl answered 'My master gave me two Dirhams to purch groceries, but I lost the money now he will surely beat me'. Arzaq gave him his two Dirhams and engaged himself prayers until evening, hoping that he might get some thing in vain. In the evening he went to the shop of his friend who v a carpenter. His friend told him, "Take along this sack of cut-o you can use it to kindle fire in your stove. I have nothing else give you'. He took the sack and went to his home. There throw the sack inside and went to the mosque. He offe prayers and then kept sitting for very long time, hoping that family would go to sleep and not quarrel with him. When finally went home, he saw that the folk of his house-hold v busy baking bread. He asked them 'From where did you flour?' they said 'It is the same flour you brought in that sa. You should always buy flour from where you bought it toda. He said 'I will do so, Insha Allah' (Raddul-Mu'ar-Ruqayun, p 260)

Cause and cure of Children's misbehaviour

Children's misbehaviour and disobedience usually results fr their parents sins. The parents should first of all refo themselves. Also recite three times Surah Fatiha, blow it o some water and make the child drink it. (Aap ke Masal 7/208)

The punishment for slander

In Zarqani (Sharh Muwaatta Imam Malik) a very strange incid has been mentioned. In the outskirts of Madinah lived a wom. One day she died, and another woman was giving her the l bath. When her hand touched the dead woman's thigh she sa (to some women who were sitting nearby) 'Sisters! This wom

Scattered Pearls

who died to person.' She stuck to the pulled, she v had passed t with bathing offer the func are done wid came, but the woman. The decided to co told that a w suddenly her one is able amputated t disable her. S to eat the fles however said days passed stink. The ne of Madinah. their problem Malik v to themselves b has died, an hand got stu of releasing I your decree? asked the wo got stuck, we that much th and such per you slander your stateme admit her go did you slan carrying a w

who died today had illicit relations with such -and such person.' She had hardly finished her speech, when her hand stuck to the dead woman's thigh. No matter how much she pulled, she was not able to release her hand. Quite some time had passed that way. The woman's heirs said 'Lady, hurry up with bathing our dead. Soon it will be evening, and we have to offer the funeral prayer and bury her as well,' the woman said 'I am done with your dead, but she is not done with me.' Night came, but the woman's hand still stuck to the thigh of the dead woman. The matter complicated, so the dead woman's heirs decided to consult scholars on this matter. One scholar, on being told that a woman gave the last bath to another woman when suddenly her hand stuck to the dead woman's thigh, and that no one is able to release it, advised that the woman's hand be amputated. The heirs of the woman however did not want to disable her. So they went to another scholar, who advised them to cut the flesh of the dead woman. The heirs of the dead woman however said that they do not want to maltreat the corpse. Three days passed like that, and since it was hot the corpse began to stink. The news of this odd situation spread all over the outskirts of Madinah. The people thought that here there is no solution to their problem, so they decided to go to Madinah where Imam Malik رحمہ اللہ was acting as Qadi-ul-Qadah. They presented themselves to the honourable Imam and said 'Sir! One woman has died, another woman was bathing her when suddenly her hand got stuck to the dead woman's thigh, and there is no way of releasing her hand. Three days have passed like that. What is your decree?' Imam Malik رحمہ اللہ said 'Take me there.' He then asked the woman from behind a screen. 'Lady, when your hand got stuck, were you saying anything?' She said, 'yes I said only that much that the dead woman had illicit relations with such and such person,' Imam Malik رحمہ اللہ asked her "Lady, did you slander her or do you have four eye witnesses (to support your statement)," She said, 'No.' He asked, 'Did the woman admit her guilt before you?' She said 'No.' He said 'Then why did you slander her?' She said- 'She used to pass by his door carrying a water -pot.' On hearing this the honourable Imam

went through the whole Qur'an. Then he said. In the Holy Qur'an comes.

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجِدُوا لَهُمْ ثَمَانِينَ جِدَةً

"And those who accuse honourable women but bring not four witnesses, scourge them with eighty stripes" (Suraḥ Nur, Ayat 3)

He further said "You accused a dead woman, and you have no witness. I hence decree that you be scourged." So they began to scourge her, stripe after stripe. After seventy stripes her hand still stuck to the dead woman's thigh, and also after seventy-five and even seventy-nine stripes. After the eightieth stripe however her hand was released. (Maḥṣnāt al-ayyān p52)

Strengthening the ties of kinship

Our beloved Prophet Muḥammad ﷺ said

- 1 - Strengthening the ties of kinship fosters love
- 2 - It increases one's wealth
- 3 - It increases one's life span
- 4 - It causes an expansion of provisions
- 5 - It prevents one from dying an evil death
- 6 - It averts all sorts of calamities and afflictions
- 7 - It reinvigorates a country regarding its population, and also otherwise
- 8 - It is a means of forgiveness of sins
- 9 - Good deeds are accepted on account thereof
- 10 - One becomes entitled to go to Paradise because of it
- 11 - Allah strengthens His relation with those who strengthen the ties of kinship
- 12 - Allah's mercy descends upon a nation where those who strengthen the ties of kinship dwell.

The Messenger of Allah ﷺ further said. 'Learn about Your ancestors so that you may recognise your relatives and strengthen your relation with them. He further said

Scattered Pearls

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Our beloved a desert Arab He said, 'O M on account o Hell. He associate any and strengthen of Allah ﷺ shall get Para

'Strengthening the ties of kinship increases mutual love, wealth, and causes a delay in the time of one's deaths' (Tirmidhi)

A person who is desirous of ample provisions and a long life span ought to strengthen the ties of kinship with his relatives. (Bukhari and Muslim)

A person who desires a long life ample provisions and that he does not die an evil death, ought to fear Allah and treat his relatives well (Targhib wa Tarhib)

Allah increases the life span of a person who is charitable and who strengthens the ties of kinship. He saves him from dying an evil death and keeps calamities and affliction away from him (Targhib wa Tarhib)

'Rahm' (i.e. the womb, kinship) is a branch of Divine mercy, Allah said I shall strengthen my relation with those who strengthen your ties, and I shall sever relation with those who sever your ties. (Bukhari)

The Messenger of Allah ﷺ further said, Allah's mercy does not descend upon a people among whom there is a person who severs relations with his relatives. (Shuh al Imen, Bahaqi)

There is no sin worse than rebellion and severing relations with one's relatives, as these sins call for immediate punishment in this world as well as in the hereafter (Tirmidhi and Abu Dawud)

The Messenger of Allah ﷺ said 'A person who severs relations with his relatives shall not enter Paradise' (Bukhari and Muslim)

Our beloved prophet ﷺ was going some where when a desert Arab came to him pulling his camel by its nose-string. He said, 'O Messenger of Allah ﷺ, tell me something on account of which I shall get Paradise and redemption from Hell.' He ﷺ said 'Worship Allah alone, do not associate anything with him. Offer the prayer, pay the Zakah, and strengthen the ties of kinship' After he left, the Messenger of Allah ﷺ said, 'If he does what I told him then he shall get Paradise' (Bukhari and Muslim)

The Messenger of Allah ﷺ said: 'Allah causes a people to populate a country. He grants them wealth and never looks at them with enmity.' The companions رضى الله عنهم asked: 'O Messenger of Allah ﷺ, how come Allah is so kind to this people?' He replied: 'People who strengthen the ties of kinship are treated that way. (Targhib wa Tarhib)

He **عنه عليه السلام** also said: A soft-tampered person shall reap goodmood of both worlds and treating one's relatives well, looking after one's neighbours and being kind to the people general causes a country to be fertile and well-populated. A people who do so shall have a longer life' (*Targhib wa Tarhib*)

A person once said 'O Messenger of Allah صلى الله عليه وسلم, I have committed a major sin. How could my repentance ever be accepted?' He صلى الله عليه وسلم asked 'Is your mother alive?' He said, 'No.' He صلى الله عليه وسلم then asked 'Is your mother's sister alive?' He said, 'yes.' The Messenger of Allah صلى الله عليه وسلم told him to treat her well. (Targhib wa Tarhib)

Once the Messenger of Allah ﷺ addressed a gathering: 'A person who does not fulfill the rights of relatives should sit with us.' On hearing this one person got up and left the gathering. He went to this maternal aunt with whom he was not on friendly terms, apologized to her and asked her to forgive him. Then he returned to the gathering. When he arrived, the Messenger of Allah ﷺ said, 'Allah's mercy does not descend upon a people among whom there is a person who does not maintain friendly relations with his relatives. (Targhib wa Tarhib)

He **فِي يَوْمِ الْاِثْنَيْنِ** further said on the night before Friday that the deeds and acts of worship of all mankind are presented to Allah. The deeds of a person who does not treat his relatives well, shall however not be accepted. *(Targhib wa Tarhib)*

A strange story about strengthening the ties of kinship

Once the Messenger of Allah ﷺ enjoined the women folk to give charity, telling them to give their jewelry if they had got nothing else to give Sayyidah Zainab رضي الله عنها on hearing

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Tahrim, p. 402)

this, said to her husband Sayyidina Abdullah bin Masud رضى الله عنه Go to the Messenger of Allah صلى الله عليه وسلم and ask him if it would be alright if I give you whatever I want to give in charity, as you are needy ' Sayyidina Abdullah bin Masud رضى الله عنه said 'Go and ask yourself' When she arrived at the mosque she found another woman who had come for the same purpose. Both were so overcome with awe that they could not muster the courage to go inside and ask the Messenger of Allah صلى الله عليه وسلم. When Sayyidina Bilal رضى الله عنه came out they requested him to go inside and tell the Noble Prophet صلى الله عليه وسلم that there are two women who want to know whether they can give their charity to their husbands and the orphan children under their care. They also requested him not to mention who they were. Sayyidina Bilal رضى الله عنه then went back in. The Messenger of Allah صلى الله عليه وسلم wanted to know who put the question. Sayyidina Bilal replied 'One woman from the Ansar, and a woman named Zainab.' He asked 'Which Zainab?' he replied 'Zainab, wife of Abdullah bin Masud.' The Messenger of Allah صلى الله عليه وسلم then said 'Tell them that they shall get a double reward, one for treating their relatives well, and one for charity' (Bukhari and Muslim,

Matter pertaining to Dua and Zikr

A person who says اللهم رب العالمين كل حين ما كان

Whenever he has to sneeze, shall never suffer tooth-ache or ear-ache (Husnul Hasan Ibn Abu Shaikhah, p.335)

Sayyidah Um Salma رضى الله عنها mother of Abu Rafi's children once said to the Messenger of Allah صلى الله عليه وسلم 'Teach me some words, but nothing lengthy' The Messenger of Allah صلى الله عليه وسلم said 'Say ten times, Allahu Akbar Allah will reply 'These are for Me.' Then say ten times, Subhanallah Allah will reply 'These are for Me.' And say Allahumm aghfirli' Allah will reply 'I have forgiven you.' And if you say that ten times, then Allah will say each time 'I have forgiven you' (Husnul Hasan Tahrawi, p.407)

The Messenger of Allah ﷺ said if a person says سبحان الله العظيم and also adds the words لا اله الا الله, then these words shall be written as they are, and hung to the Mighty throne. No sin he commits shall cause them to be erased, until on the Day of Judgment when he stands before his Lord, he shall find these words just as he has uttered them' (Husnul Husn - Bazaar p 40,

Hasan رضي الله عنه stated that Sayyidina Samurah bin Jundub رضي الله عنه said 'Should I not narrate unto you a Hadith which I had heard several times from Allah's Messenger ﷺ and from Sayyidina Abu Bakr رضي الله عنه and from Sayyidina Umar رضي الله عنه?' I said, 'For sure narrate it' Sayyid na Samurah رضي الله عنه then said. If a person recites mornings and evenings:

(O Allah, guided me) اللهم انت هديتني

(And You guided me) وانت هديتني

(And You gave me to eat) وانت طعمتني

(And You gave me to drink) وانت سقيتني

(And You shall cause me to die) وانت تيمم

(And You shall bring me back to life) وانت عييتني

Then Allah shall surely grant him whatever he asks for

(Taharri, - Anwar, Majmauz-Zawaid)

(Muntakhab Alahadith, Umm Zikr Dua, p 442)

وأخرج ابو نعيم في الحلية عن محمد بن كعب القرظي قال
قرأت في انوار اوقال في مصحف ابراهيم فوجدت فيها.

يقول الله يا ابن آدم ما انصفتني خلقتك رم تك شيت
وجعلتك بشرا سويا و خلقتك من سلاله من طين ثم جعلتك
لطفة في قرار مكين ثم خلقت الطقة علقا فخلقت لعلة بضعة
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آخر يا ابن آدم هل يقدر على ذلك غيري؟

Scattered Pearls

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يامان حتى يتوباك.

يا ابن آدم! ان فعلت ذنبا به لا بشيء سقا الله به ميا و
لحاجة استعنت على قضائها يا ابن آدم! فلما قطع منك وحش
صربك طعمتك فأكهة الصيب في اوانها وناكهة الشتاء في
اوانها فلما عرف اني ربك عصيتي فالتان اد عصيتي فدعني
فاني ترهب محبيب و دعني فاني غفور رحيم. رواه الترمذي
- مع المعجم والحكماء

يا ابن آدم خلقتك لعبدي فلا تعب قدرت لك رزقك فلا
تعب وان رضيت بما قسمت لك وعزتي وحلاي ارحمت
قلبك وجسدك وكنت عدي محمودا وان لم ترخص بما قسمت
لك سلطت عليك الدنيا ترقص كما ترقص الوحوش فلا
تريه بما قسمت لك وكنت عدي مذموم كما في الموراة

A person who is appointed as a judge between two people-may in order to find out the truth, make a statement in opposition to his actual decision

In Musnad Ahmad comes that the Messenger of Allah صلى الله عليه وسلم said There were two women who had their two children with them. A wolf came and snatched one of the children. The women haggled with each other about the remaining child both

claiming it to be theirs. The mother was brought to notice of Sayyidina Dawud عليه السلام who judged in favour of the elder woman, that the child belonged to her. They had hardly left when Sayyid na Sulaiman عليه السلام called for them and said 'Get me a knife. I will cut the child into two halves and give one half to both.' The elder woman kept quite, but the younger one raised a hue and cry. 'May Allah have mercy on you, don't do that! The boy belongs to the other woman, give it to her.' Sayyid na Sulaiman عليه السلام understood and gave the boy to the young woman.

Why the people of Paradise shall be made to wear bracelets.

الله يدخل لمن آمنوا وعملوا الصالحات حب تحرى من
 شه الانهار يحسون فيها من اساور من ذهب ولؤلؤا ولباسهم
 فيهاحريره

Lo Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow wherein they will be made to wear bracelets of gold and pearls, and their raiment therein will be silk.' (Surah Al-Insan 23)

Here one might think that wearing bracelets is womanish, or that it is not becoming for a male.

The answer to this is as follows, that it is a mark of distinction for kings to wear a crown on their heads, and bracelets around their wrists. In one Hadith has been mentioned that when Surajah bin Ma'ik - prior to his embracing Islam- pursued the Messenger of Allah صلى الله عليه وسلم on his journey of migration, his horse as manifestation of Allah's might - got stuck in the sand. When Surajah repented, the Messenger of Allah صلى الله عليه وسلم prayed to Allah and the horse was released. At that time the Noble Prophet صلى الله عليه وسلم promised Surajah that when the Muslims take Kafir's bracelets as spoils of war, shall give him. Then during the days of Sayyidina Umar رضي الله عنه when Persia was conquered, these bracelets were brought along with other spoils of war. Surajah bin Ma'ik claimed them, and the

Scattered Pearls

were given to him to wear as a mark of distinction, as the people of the bracelets. Surah Faatir Surah Nisaa silver. Hence Paradise shall

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were given to him. In short, it is not customary for ordinary men to wear a crown on their heads, rather it is a mark of regal distinction, as is the case with bracelets. This is the reason why the people of Paradise shall be made to wear bracelets. As for as the bracelets themselves are concerned, in this Surah and in Surah Fatir comes that they shall be made of gold, while in Surah Nisaa has been mentioned that they shall be made of silver. Hence the exegetists have stated that the people of Paradise shall be made to wear three types of bracelets!

- 1- Those made of gold
- 2- Those made of silver
- 3- Those made of pearls, as has been mentioned in this Ayat
(Ma'ariful Qur'an p 238, Juz 17)

A prophetic prescription how to save one self from the mischief of the jinn

Ibn Abi Hatim mentioned that there was a patient who was troubled by some Jinn. Sayyidina Abdullah bin Mas'ud رضى الله عنه then recited the following Ayaat into his ear:

اٰصْبَحْتُمْ اِنَّدَ خَلْقْتَكُمْ عِبَادَ رَبِّكُمْ لَا تَرْجِعُوْنَ اِلٰى فِصْحِىْ ۝ اَللّٰهُ
الْمَلِكُ الْحَقُّ لَا اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ۝ وَ مِنْ يَدِهِ
يَخْرُجُ النَّارُ لَا يَرْتَدُّ عَنْهُ ۝ لَا تَلْبَسُ عَلَيْهِ عِنْدَ رَبِّهِ ۝ لَا
يَمْنَحُ الْكَافِرُوْنَ ۝ وَ مِنْ رَبِّ اعْفُ وَارْحَمْ وَ اِنَّ خَيْرَ اَنْرَاحِيْنَ ۝

'Deemed you then that We had created you for naught, and that you would not be returned unto us? Now Allah be Exalted, the True king! There is no god save Him, the Lord of the Throne of grace. He who crieth unto any other god along with Allah has no proof thereof. His reckoning is only with his Lord. Lo! Disbelievers will not be successful. And say: My Lord! Forgive and have mercy, for You are best of all who show mercy. (Surah Aun'manun Ayat 115-118.

That person recovered. When this was mentioned to the Messenger of Allah صلى الله عليه وسلم, he said: 'O Abdullah, what did

you recite in his ear?' so Sayyidina Abdullah رضى الله عنه told him, The Noble Prophet صلى الله عليه وسلم said, 'You have brought him back to life by reciting these Ayaat into his ear. By Allah, if a person was to recite these Ayaat with full faith over a mountain, the mountain would move from its place.' (Tafsir Ibn Kathir 3/474)

When a group goes forth, they should recite this pray mornings and evenings:

Abu Nu'aim recorded. The Messenger of Allah صلى الله عليه وسلم dispatched a troop, and ordered them to recite mornings and evenings the Ayat

صَبِّحْهُمْ اِنَّ خَلْقَكُمْ عَيْناً وَاَيْكُمْ اِلٰهًا لَا تَرْجِعُونَ ۝

We kept reciting it both mornings and evenings, and we returned safe and sound with plenty of booty. The Messenger of Allah صلى الله عليه وسلم further said, My followers shall be saved from drowning when they recite the following prayer when embarking on a vessel:

بِسْمِ اللّٰهِ الْمَلِكِ الْحَقِّ وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ، وَالْاَرْضُ جَمِيعًا
نَفْثَ يَوْمِ الْقِيَامَةِ وَالسَّمُوتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَكَ يَا اَعْلٰى
مَا يَسْتَرْكُونَ ۝ بِسْمِ اللّٰهِ جَرِيْبٌ وَمِنْهُ اَنْ رَّبِّىْ لَعَلَّوْا رَحِيْمٌ ۝

In the name of Allah, the True King. And they esteem not Allah as He has the right to be esteemed, when the whole earth is His handful on the Day of Resurrection and the heavens are rolled in His right hand. Glorified He and High Exalted from all that they ascribe partner (unto Him.) In the name of Allah be its moorn and its resting. Lo! My Lord is indeed Forgiver Merciful.' (Tafsir Ibn Kathir 3/474)

The sermon which Sayyidina Abdullah bin Salam رضى الله عنه delivered in front of those who slew Sayyidina Uthman رضى الله عنه

Baghawī recorded on his own authority the sermon which Sayyidina Abdullah bin Salam رضى الله عنه delivered during the

Scattered Pearls

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Allah's angels. They do so in Madinah, upon angels shall ever of you hands. Under now. By Allah, sheath against shall be killed thousand me

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mob prior to Sayyidina Uthman's رضي الله عنه, martyrdom. The words of this sermon are as follows:

'Allah's angels have surrounded your city in order to protect it. They do so ever since Allah's Messenger صلى الله عليه وسلم came to Al Madinah up to this day. By Allah, if you kill Uthman, then these angels shall leave and they will never return. By Allah, which ever of you kills Uthman shall be brought before Allah without hands. Understand it well; Allah's sword was in its sheath until now. By Allah, if it is unsheathed, it shall never return to its sheath again, for if a prophet is killed, seventy thousand men shall be killed in turn, and if any Khalifa is killed, then thirty five thousand men shall be killed in turn. (Mashun)

The aftermath of Sayyidina Uthman's رضي الله عنه, murder are felt up to this day. Just as the murderers of Sayyidina Uthman رضي الله عنه showed their ingratitude and opposition to Allah's favour and the firm establishment of the true religion of Allah, like wise groups like the Rawafidh and Khawarij who opposed the rightly guided caliphs, came into being, and in this connection the tragedy of Sayyidina Husain bin Ali's رضي الله عنه, martyrdom took place. (Ma'ariful Qur'an 6/417)

Fifteen etiquettes pertaining to the mosque.

- 1 - One should greet those who are already present in the mosque with Salam, and if there is no one, then one should say:

السلام علينا وعلى عبد الله الصالحين

Here one should however remember that it is appropriate to greet only in case those who are present are not engaged in optional prayers, reciting the Holy Qur'an, Divine remembrance, etc.

- 2 - One should offer two Rakat 'Tahiyatul Masjid' after entering the mosque and before sitting down, provided it is not any of the execrable times, i.e. sunrise sunset, or when the sun is in the Zenith.
- 3 - One should not engage in buying and selling.

- 4 - One should not take out arms, such as swords and arrows
 - 5 - One should not make any announcement regarding one's lost property
 - 6 - One should not raise one's voice
 - 7 - One should not talk about worldly matters.
 - 8 - One should not quarrel with anyone present in mosque.
 - 9 - One should not forcefully make one's way into the row there is not enough space
 - 10 - One should not pass in front of someone who is offer prayers.
 - 11 - One should not play with any part of one's body
 - 12 - One should not crack one's fingers
 - 13 - One should not spit or blow one's nose in the mosque
 - 14 - One should be neat and clean and unsoiled by impurity, and one should not take insane people or li children to the mosque
 - 15 - One should engage oneself in Divine remembrance
- Qurtubi stated, after mentioning these fifteen etiquettes that a person who does all the above has discharged his right of the mosque, and the mosque has become a house of peace and security for him. (Ma'aniful Qur'an 6/416)

Buildings which are meant for Divine Remembrance, teaching the Holy Qur'an and other matters pertaining to religion are governed by the same regulations as mosques

Abu Hayyan stated in the Tafsir 'Bahr Muhit' that the word 'مسجد' has been used in the Holy Qur'an in a general sense which includes mosques as well as all such buildings which were built especially for teaching the Holy Qur'an and other matters pertaining to religion, delivering sermon, and engaging in Divine Remembrance, such as Madaris and Khanqahs. The

Scattered Pearls

buildings located in the vicinity of the mosque are incumbent to

This refers to

Allah Most High, giving of peace, raising of the voice, Sayyidina Jibril (mosque) Allah in the mosque, exegetes, building of the mosque, building of the mosque, raising of the voice, keeping them, Hadith, that the mosque shrine, Sayyidina A Messenger of Allah, with or any of the build for hum

Sayyidina A Messenger of Allah, offering prayer

As a matter of fact, as well as being neat and clean, and them clean of smell. They would not be in the mosque without the books of Allah, cigarette, and governed by

In Sahih Muslim, Faruq

buildings too, are governed by the same injunctions, hence it is incumbent to duly respect them (*Ma'arif al-Qur'an* 6/417)

This refers to mosques, i.e. the raising of mosques

Allah most High has permitted the raising of mosques, and the giving of permission here is tantamount to a command, and raising of mosques means to duly honour and respect them. Sayyidina Ibn Abbas رضي الله عنه said 'In the command to raise mosques) Allah prohibited all kinds of absurd talk and actions in the mosque. Ibn Kathir, Ikrimah, Majahid, and other exegetists stated that the raising of mosques refers to the building of mosques, as has been stated in the Holy Qur'an رَافِعِ هُنَا Here raising the foundations means (building the foundations thereof. Hasan Basri رحمته الله عليه said that raising of mosques means honouring and respecting them, and keeping them clean of dirt and impurities, as has been stated in a Hadith, that if anyone carries filth into the mosque, then the mosque shrinks just like saun shrinks when scorched by fire. Sayyidina Abu Saïd Khudri رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said 'If anyone removes dirt, filth or any thing troublesome from the mosque, then Allah shall build for him a house in Paradise (*film Majahid*)

Sayyidina Aishah رضي الله عنها narrated that the Messenger of Allah صلى الله عليه وسلم ordered as to make mosques (i.e. a place meant for offering prayers) in our houses, and to keep them clean (*Qurtubi*,

As a matter of fact, the word رَافِعِ implies the building of mosque as well as honouring and respecting them and keeping them neat and dean. Keeping them neat and dean means keeping them clean of dirt and impurities, as well as of every thing foul smelling. This is why the Messenger of Allah صلى الله عليه وسلم would not let a person who had eaten onions or garlic enter the mosque, until he cleaned his mouth, as has been stated in the books of Hadith. Entering the mosque after having smoked a cigarette, huqqah, or after having eaten Betel or tobacco is governed by the same injunction.

In Sahih Muslim it has been recorded from Sayyidina Umar Faruq رضي الله عنه that if the Messenger of Allah صلى الله عليه وسلم

perceived the smell of onions or garlic, from a person's mouth, he would make him leave the mosque and send him to Baqi. He said that if anyone has to eat onions or garlic, then he should eat them only after cooking them well, so as to remove their bad odour.

From this the honourable jurists have deduced that if a person suffers from any such ailment which causes trouble to the standing near him, then it is proper to make him leave-mosque; rather such a person should himself stay at home and offer his prayers there. (Mala'irifa Qur'an 54:14)

Raising of mosques

The meaning of 'raising of mosques' is, according to the major of Sahaba and Tabain, the construction of mosques and keeping them neat and clean. Some have stated that this means also adornment of the mosques so as to make them look impressive as well as their height, Sayyidina Uthman رضى الله عنه adorned Noble Prophet's mosque صلى الله عليه وسلم with wooden work, and Umar bin Abdul Aziz رضى الله عنه had lots of engravings and stone-carvings done on the Noble Prophet's mosque صلى الله عليه وسلم. This happened at a time when many of the companions were still alive, and none of them disapproved there of. The subsequent rulers spent considerable amounts on the construction of mosques. Walid bin Abdul Malik spent during his reign thrice the amount of the annual income of Syria on the construction and adornment of the Grand Mosque of Damascus. The mosque built by him stands up to this day. Imam A. Hanafa رضى الله عنه holds that it is not forbidden to build high and beautiful mosques, provided one does so not in order to show off, but with an intention of honouring and revering the house of Allah, and that doing so might yield a great reward (Ma'arif Qur'a'n 6/413).

Sayyidina Umar's **عنه رضي الله عنه** crying on being counselled by an old woman

Once Sayyidina Umar رضى الله عنه and some other companions رضى الله عنهم had set out on an important expedition. On their way

^aSee the text. ^bFrom

They came to age. She was She said to him. Where are you stopped, she said. 'O Umar, I have One was with pasture, better he referred at did you not? 'Nothing good phase was the was a place of had a stick in second phase this was so bad and he had done. Then in the mind then the continued. 'No address you old woman as subjects. It is but it is a fine a night, and you So fulfill the Sayyidina Umar beard was with him now Sayyidina Umar speak, but he has to say. Then this old woman Umar as long, Umar offering the whose companion response to her

they came across an old woman whose back was bent due to age. She was walking very slow, supporting herself on a stick. She said to Sayyidina Umar رضى الله عنه, stop, O Umar! Where are you going? So when Sayyidina Umar رضى الله عنه stopped, she straightened herself, leaning on her stick. She said 'O Umar, I have seen you in three different phase of your life. One was when in the scorching heat you took camels to their pasture, letting them graze from morning to evening. Then when he referred at night he was beaten by Al Khattab who said 'Why did you not let them graze properly?' His sister used to say 'Nothing good comes from you'. The old woman said 'One phase was that when you led camels to their pasture, and there was a place of canvas or an old blanket on your head and you had a stick in your hand which you used to shake off leaves. The second phase was when the people began to call you Umair, this was so because Abu Jahl's name also happened to be Umar, and he had decreed that no one should name himself after him. Then in the second year after Hijrah Abu Jahl was killed. But until then the people had called him Umair. The old woman continued 'Now no one calls you Umair or Umar. Rather people address you as 'Commander of the Faithful,' After all that the old woman said, اتق الله ربك! Fear Allah with regard to your subjects. It is easy to become the 'Commander of the Faithful', but it is difficult to discharge the rights of all those who have got a right, and you shall be asked about the rights of your subjects. So fulfill the rights of those who have got a right on you.' Sayyidina Umar رضى الله عنه began to cry bitterly, until his blessed beard was wet with tears. The companions رضى الله عنهم who were with him indicated the old woman that she should go now. Sayyidina Umar رضى الله عنه cried so bitterly that he was not able to speak, but he gestured that they should let her say whatever she has to say. Then after she left, the companions asked 'Who was this old woman who wasted so much of your time?' Sayyidina Umar رضى الله عنه said 'Even if she had stood there whole night long, Umar would not have stirred from his place, except for offering the Fajr-prayer. This lady was Khawlah bint Tha'labah whose complaint went high above the seventh heaven, and in response to which Allah Most High said

فسمع الله قول أبي تميم في زوجها وسمي الله بها

Indeed, Allah has heard the statement of her who disputed with you concerning her spouse

Umm al-mu'mininat al-hanefah has told our audience p 18 - 30

Umm al-Habib

Scattered Po

A one month

In the same source – that an old man came from Syria Travelling for so much that his skin, and he Umar bin al-Khattab undertook such a journey replied 'I can hear the head of a camel wet with tears

حتى ان تحت طبعه من his eyes Then he said he punished single matter a camel's back

The reason

One might ask there were no prayers? Well ranking comes from the reason

The compa

The reason it was transmitted in Ahadith regarding the wording as comes: عبد رسول الله Sayyiduna Ibrahim by Sayyidat

Yahya Andalusī's honesty

Yahya Andalusī (who hailed from that Andalusia which was once upon a time a centre of Islamic learning, and the soil which brought forth great scholars like Hafiz Abdul B Alamah Hunaidi and Shaykh Akbar) was teaching Hadith to countless people benefitted from his knowledge. One day he stopped teaching and announced that he would take leave for an undetermined period of time. When his students asked why, he told them 'I have to go to the remotest corner of Africa'. His students said 'Hu, why? It is very difficult to get there, the road is dangerous and there are all sorts of poisonous creatures'. He replied 'I owe a Dirham to a merchant. I have to go there to pay him his dues'. The people said 'It's only a Dirham'. He said 'I have repaid him, then he began to narrate Hadith which had been transmitted through him. That giving charity of hundred thousand, hundred thousand, hundred thousand, that means hundred thousand does not carry as much reward as settling due of one Dirham. May Allah – exalted be His name – include us among those who discharge the rights of others, and through the blessings of those who discharged the rights of others – include us among those who fulfill all the demands of faith. Allahumma Amin!

Umm al-mu'mininat al-hanefah has narrated our audience p 30 - Mu'allaqat al-Habib

A Tafsir in thousand volumes

The tafsir (i.e. exegesis) of the Holy Qur'an Hadaqiq al-Balagh consisted of thousand volumes. It has however been lost to mankind. The exegesis of Surah Fatiha filled twenty volumes, and the exegesis of 'Bismillah' filled five volumes.

Umm al-mu'mininat al-hanefah has p 530 - Mu'allaqat al-Habib

A one month's journey to learn the At-Tahiyyat

In the same 'Hadaaiq' comes - though without any reference or source - that once, during the reign of Sayyidina Umar رضى الله عنه an old man of maybe seventy, eighty years had come all the way from Syria to Madinah Sayyidina Umar رضى الله عنه saw him: Travelling for so long in the scorching sun had darkened his face so much that even earth seemed to be lighter in colour than his skin, and his hair had become long and dishevelled. Sayyidina Umar رضى الله عنه asked him what brought him here, Why he undertook such a long and arduous journey in his age. That man replied 'I came to learn the At-Tahiyyat. When Sayyidina Umar رضى الله عنه heard this, he began to cry until his blessed beard was wet with tears

حبه - as the author of 'Hadaaiq' put it. Tears kept rolling from his eyes one after the other. He kept crying for very long. Then he said 'By Him in whose hand is my soul, you shall not be punished!' Why? Because he left his house in order to learn a single matter to pertaining to religion, spending so much time on a camel's back.

The reason for undertaking this journey.

One might ask whether during Sayyidina Umar's رضى الله عنه reign there were no arrangements in Syria to teach the way of offering prayers? Well there were definitely arrangements, as many high-ranking companions resided there, so what could then have been the reason for undertaking such a long journey?

The companions who transmitted the Tashashud

The reason is that there were twenty - four companions who transmitted the Tashahhud. Taking a closer look at the blessed Ahadith reveals that there is some minor difference in the wording as well as in grammatical details. In some versions comes شهد ان لا اله الا الله elsewhere comes باسم الله و على بركة الله.

In short the At-Tahiyyat transmitted by Sayyidina Ibn Abbas رضى الله عنه differs from the one transmitted by Sayyidah Aishah رضى الله عنها, and similarly there is some

difference on the At Tahyyat transmitted by Sayyidina Jabir رضي الله عنه and Sayyid na Abdullah bin Mas'ud رضي الله عنه has there were twenty-four companions who transmitted the At-Tahyyat Imam Abu Hanifa رحمته الله عليه, however adopted the one transmitted by Sayyidina Ibn Mas'ud رضي الله عنه and there a twenty-two reasons to justify his preference. These twenty-two reasons have been mentioned different by interpreters of Hadith. They are mentioned in detail in Inayah Lathul Qadir and other books of Fiqh. One reason why the old man undertook that journey was to find out which At Tahyyat is in vogue among the people of Madinah. Because in Madinah there were so many companions who had offered their prayers behind the Messenger of Allah صلى الله عليه وسلم. Those it would become known which At Tahyyat they had heard from Allah's Messenger صلى الله عليه وسلم. This is why he undertook that journey.

Sayyidina Muhammad's ﷺ lofty character

Once the Messenger of Allah ﷺ had to go to Quba. I was mounted on an unsaddled donkey Sayyidina Abu Hurairah رضي الله عنه too, was with him. The Messenger of Allah ﷺ told him to mount the donkey. Sayyidina Abu Hurairah رضي الله عنه was a man of heavy built. He jumped mount the donkey, but couldn't do so. Then he tried again trying to hold unto Allah's Messenger ﷺ but this was both of them fell down. Allah's Messenger ﷺ mounted again and said 'Come I shall have you mount too.' Sayyidina Abu Hurairah رضي الله عنه said 'Fine,' but again he could not mount, and again both of them fell down. Once again Allah's Messenger ﷺ asked him to mount, but Sayyidina Abu Hurairah رضي الله عنه said 'By Him who has sent you with the truth, I shall not cause you to fall a third time. I shall not try to mount again.'

Once the Messenger of Allah (ﷺ) was on a journey when one of his companions suggested to roast a goat. One person said 'I shall slaughter it'. Another said 'I shall skin it'. Yet another one said 'I shall roast it'. The Messenger of Allah (ﷺ) said 'I shall collect fire-wood'. His companions said, 'O Messenger of Allah (ﷺ), we can do it for you!' b

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said, "Yes, I distinguish me from Allah. I agree to distinguish

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**Hoarding vi-
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said 'Yes, I know that you'd do that for me, but I dislike to distinguish myself from my companions in matter like these, and Allah Most High, too, dislikes it (when one of His servants tries to distinguish himself from his companions).'

Once, while on a journey, the Messenger of Allah ﷺ alighted in order to offer the prayer. He went towards the place where he intended to pray, but came back again. The people asked him where he was going. He said: 'I am going to be my camel.' The people said, 'Why did you take the trouble? We can do that for you.' He said: 'None of you should ask people for help, not even when breaking a Muwak.'

Once the Messenger of Allah ﷺ was sitting with his companions, eating dates. Sayyidina Suhaib رضى الله عنه joined them, too. He had covered one of his eyes as it was badly infected. He greeted and reached out for the dates. Allah's Messenger ﷺ said to him; 'Your eye is sore, yet you want to have something sweet?' Sayyidina Suhaib رضى الله عنه said: 'O Messenger of Allah ﷺ, I am eating on behalf of the other eye.' This made the Messenger of Allah ﷺ laugh.

Once the Messenger of Allah ﷺ was having fresh dates, when Sayyidina Ali رضى الله عنه passed by. One of his eyes happened to be sore. He, too, drew close to have some dates. The Messenger of Allah ﷺ said, 'Your eye is sore and yet you want to eat something sweet?' so Sayyidina Ali stepped back and sat down. The Messenger of Allah ﷺ looked toward him, and he looked toward the Messenger of Allah ﷺ. He then took a date and thrown it toward him, then one more and one more, until he had thrown seven dates. He said: 'These should suffice you. If you eat dates in an odd number then they won't harm you? (*Monthly 'Al-Mahmud'* May - June 2001, p 20)

Hoarding victuals to sell them at exorbitant prices causes perilous diseases

In the Musnad has been mentioned that once, when leaving the mosque, Amirul Mu'minin Sayyiduna Umar Faruq رضى الله عنه saw

victuals spread on the ground. He asked where they had come from. The people said: They are for sale. Sayyidina Umar رضى الله عنه then prayer to Allah for blessing. The people said: 'Someone had hoarded them.' He asked: 'Who did that?' They said: 'One is Farwakh, the Freedman of Uthman, and the other is one of your freed slaves.' He then sent for both of them and asked them: 'What they had done that.' They said: 'We purchased these victuals from our wealth, and it is up to us when we sell them. It is our choice.' Sayyidina Umar رضى الله عنه said: 'Listen! I heard the Messenger of Allah صلى الله عليه وسلم say that if someone hoards foodstuff in order to sell it to the Muslims at higher rate, Allah shall cause him to become indigent or afflict him with leprosy.' When Farwakh heard that, he said: 'I turn to Allah in repentance. I shall never do that again.' The slave freed Sayyidina Umar رضى الله عنه, however said: 'We bought it from our wealth and make profit when selling it. What is wrong with that?' The narrator of this Hadith Abu Yahya رضى الله عنه said: 'When he saw that person again he was afflicted by leprosy and roamed around as a leper.'

In Ibn Majah comes that if someone hoards the Muslims victuals to sell them at a higher rate, then Allah, shall cause him to become indigent or afflict him with leprosy. *Tafseer Ibn Kathir* 3/22

Three friends of a Human being

Knowledge, wealth and honour were friends. One day the time of their separation had come. Knowledge said: 'I can be found in all places of learning.' Wealth said: 'You can look for me in the palaces of the rich and the rulers.' Honour however kept silent. Knowledge and wealth wanted to know why honour remained silent. Honour heaved a sigh and said: 'Once I part from someone there is no way to get me back.'

Ten characteristics of person who calls others unto Allah

Unto this then summon

And be upright as you were commanded

And follow, not their lusts

بذلك وادع
استقيم كما أمرت
لا تتبع هواهم

Scattered Pearls

And say: I have

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Allah is our D

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﴿وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ﴾

And say: I believe in whatever Scripture Allah has sent down

﴿وَإِنِّي أُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ﴾

And I am commanded to be just among you

Allah is our Lord and your Lord

﴿اللَّهُ رَبُّنَا وَرَبُّكُمْ﴾

﴿لَنَا أَعْمَالٌ وَإِلَيْكُمْ أَعْمَالُكُمْ﴾

Unto us our works and unto you your works

No argument between us and you

﴿لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ﴾

Allah will bring us together

﴿اللَّهُ يَجْمَعُ بَيْنَنَا﴾

And unto Him is the journeying

﴿وَالِيهِ الْمَصِيرُ﴾

(Surah Shari, Ayat 15)

Hafiz Ibn Kathir said that this Ayat consists of ten complete sentences, and each sentence comprises certain injunctions. It is as though this Ayat contains ten commands. There is nothing to match this Ayat in the whole Qur'an excepting the Ayatul Kursi. The Ayatul Kursi, too, contains ten statements in ten sections.

(Ma'arif Qur'an 2/680)

The reality of repentance

The literal meaning of 'Tawbah' is to return, to have recourse to. In the terminology of the Holy Shariah 'Tawbah' means to give up a certain sin, to repent from a sin. Three conditions need to be fulfilled for repentance to be proper and in order, the first is that one immediately gives up the sin in which one is involved. The second is that one truly regrets one's deed. The third is that one firmly resolves not to commit that sin again. If one had omitted any legal obligation, then one should discharge it as soon as possible and if the rights of Allah's bondmen were involved, then it is conditional to restore that right. If money had been involved then in case that person is still alive, the amount must be returned, or he should ask to be forgiven. And if the person has died, then one must give the amount to his heirs, and if there are no heirs, then one must deposit that amount in the *Baitul Maal*. And if there is no *Baitul Maal*, then one must give the amount in charity on behalf of that person. And if one had

usurped any other right, if one has caused someone unnecessary trouble, for instance, or talked bad about someone behind his back, then one should somehow try to please that person to have him forgive him. (Magnificent Qur'an 70:15)

Intention is everything

Shaykh Saadi stated that a king and a Dervish had died. Someone had seen in a dream that the king strolls in the Garden of Paradise, whereas the Dervish was thrown into Hell. The one who saw that dream approached a saint for its interpretation. The saint said 'Throne and Crown belonged to the king, but secretly he yearned to live like a Dervish, and he would look at the Dervishes with longing and regret. The Dervish was poor but he would look at the king with envy. Likewise, if someone in the mosque hoping that the prayer would soon be over so that he can return to his work, then it is as though he has already left the mosque. And if someone is in the market, but his heart attached to the mosque and the prayer, then it is as though he engaged in prayers. And that is the true meaning of *بالإصرار*. Zuhd does not mean to keep sitting in any Khanqah. As for our own condition is concerned, that shall become known on the Day of Judgement.

من ثقلت موازينه فأولئك هم الممحزون

If our balance of good deeds is heavy, then we shall go to Paradise, and if our balance of evil deeds is heavy, then we shall go to Hell.

(Tafsir-e-Majid 10/9/2001, p. 21, with reference to Adawana Yousuf's -

عبد - Sahihul Ahrar - II).

A thought - provoking incident

Ever since watching TV is on the rise, more and more incidents of people who, undergo after their death, dreadful punishment in the grave because of their watching TV, become known to us. At times we are shown such incidents so that we may receive admonition. In a booklet entitled 'Perils of Television' there is mentioned a very thought-provoking incident concerning

Scattered Pearls

young woman who had married a house. It was the first time she had fasted, and she was expecting something from the fast. So she was now. There was a girl who was with you after was. She pretended not to be upstairs, thinking that she would keep it locked. The daughter of the mother kept on prepared, when she meantime thought of breaking their fast. She would join them. She was worried about what would happen again. She went upstairs to see her sons upstairs. She was in vain. Finally, once inside the house, she found the whole family. She was angry but they could not do anything. That made her angry. She picked up the TV set and lifted the dead. She could not lift it. She carried the dead girl's dead body. She took along the TV set. She had put a mirror in the box. She was embarrassed. She was in a course. She was followed by the TV set. She was in the prayer. She was in the grave. And she was in the grave.

young woman a young woman and her mother lived together in a house. It was the month of Ramadhan, and the time to break the fast had come close. The mother said: "Today we are expecting some guests. We have to prepare something to break the fast. So come and help me!" The daughter replied: "Not right now. There is a program on TV which I want to watch. I'll help you after wards." As there was little time left, the mother insisted that the girl should help her right now. Her daughter however pretended not to have heard her, picked up the TV and went upstairs, thinking that if she stayed downstairs, then her mother would keep interrupting her. She went into her room upstairs, locked the door and settled down to watch that program. Her mother kept calling her, but she simply ignored her. Her mother prepared whatever she could for breaking the fast. In the meantime the guests had arrived, too. The guests sat down to break their fast. The mother called her daughter so that she would join them, but she got no reply. The mother become somewhat worried, so she went upstairs and knocked at the door, but again she got no reply. The mother then called her husband and sons upstairs. They also knocked the door and called the girl, but in vain. Finally they decided to break up the door and went in. Once inside they saw that the girl was dead, lying on her face. The whole family was upset they tried to pick up the dead body, but they couldn't. It was as though the girl weighed several tons. That made the people even more upset. One person happened to pick up the TV, and when he picked up the TV, the people could lift the dead body, as well. Soon they came to realize that they could not lift the body unless the TV was lifted, too. So they carried the dead body and the TV downstairs. They bathed the girl's dead body and shrouded her. Then when they wanted to take along the bier for it was again heavy as though someone had put a mountain on it, but as soon as they picked up the TV, the bier could easily be lifted. That was indeed a source of great embarrassment for the people. But they had to take the bier, of course, so someone picked up the TV and made the lead, followed by the people carrying the bier. Also during the funeral prayer the TV stayed near the bier. Then on the way to the graveyard again someone who carried the TV made the lead,

while those who carried the bier followed. Then, after they had put the dead body into the grave filled up the grave with earth and levelled the ground, and when the people were about to go home, someone said 'Pick up that TV.' But as soon as they picked up the TV the dead body was cast out of the grave. What an admonitory incident! ناعتبروا يا اولي الابصار 'So take admon O you who have eyes!' So the people buried her again again, as soon as they picked up the TV, the dead body was out of the grave. The people said 'It seems like we'll have to the TV as well?' Thus the girl was buried along with the TV. الله May Allah protect us! Just think what an evil end, and the girl has to suffer. Allah shows us things like that so the may take heed. Now if we still don't learn our lesson, then nothing but our own fault. اللهم احفظنا (Tafseer - Hayat 2001)

Four types of hearts

In the Musnad Ahmad comes that the Messenger of Allah ﷺ said, There are four

- 1 - Hearts which are clean. Such hearts are like a bright shining lamp.
- 2 - Hearts which are as though they were covered up
- 3 - Hearts which are turned over
- 4 - Hearts which combine several characteristics.

The first type of heart belongs to a believer. It is beaming light and radiance. The second type of heart belongs to an infidel. His heart is covered up. The third type of heart belongs to a hypocrite, who knows the truth and yet denies it. The fourth kind of heart belongs to a person who has traits of faith as well as of hypocrisy. Faith is like a meadow which is irrigated with water. And hypocrisy is like a boil which is full of blood and pus. Now whichever characteristic increases shall dominate. This report has an excellent chain of transmission. (Tafseer Kutub 1/89)

Two Signs of pride

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Scattered Pearls

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Pride is 1 - Denying the truth

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(Tafsir Al-Musnad - 4 - Vol. 10, P. 139)

Everything should be done in moderation

In one tradition comes that once the Messenger of Allah ﷺ saw Sayyidina Abu Bakr رضى الله عنه offering prayers in a low voice. Then he happened to see Sayyidina Umar رضى الله عنه offering prayers, reciting aloud. He asked both of them why they did so. Sayyidina Abu Bakr رضى الله عنه said 'The One with whom I conversed could hear me.' Sayyidina Umar رضى الله عنه said 'I intended to wake up those who sleep and to drive away Satan.' The Messenger of Allah ﷺ said to Sayyidina Abu Bakr رضى الله عنه, 'Raise your voice a bit!' And to Sayyidina Umar رضى الله عنه he said, 'Lower your voice a bit!'

(Tafsir Musnad - 4 - Volume 10, P. 139)

A most enviable person

It has been related from Sayyidina Abu Umamah رضى الله عنه that the Messenger of Allah ﷺ said 'The most enviable person among my friends is such a believer who has the least abilities (i.e. he does not have a large family or much wealth), he spends much of his time in prayer, and his worship bears the characteristic of 'Ihsan', he is obedient to Allah, and always conscious of him. All this he does secretly and in solitude. No one knows who he is, no one points fingers at him. His livelihood barely suffices him, and he is patient and content with whatever he gets. Then the Messenger of Allah ﷺ shipped his fingers (so as to express his amazement). Then he said 'He dies an early death and there are only few women to cry for him, and he leaves behind only little.' (Musnad Ahmad, Jama'atun-Nabawiyyah, Sahih al-Musnad)

Note. This saying of Allah's Messenger ﷺ means that although there are many friends of mine and many people who are favourable accepted by Allah, and although their characteristics and circumstances differ yet, the most enviable among the believers are those whose life matches

the above description - they have only little belongings and few dependants. Much of their time is spent in worship, yet they remain unknown. No one points at them, saying, 'Look! He is such and such saint!' Their livelihood barely suffices them. They are patient and content. When their time has come, they die out suddenly. Neither do they leave much behind - in terms of money, assets, buildings, gardens so there are hardly disputes regarding the distribution of inheritance nor there many women to cry over them.

This is truly an enviable condition in which these servants of Allah spend their lives. And -praise be to Allah - today there are people who spend their lives in this manner. (Ma'ariful Hadith 2/38)

A strange incident regarding Sayyidina Abu Bakr's acceptance of Islam

Allamah Jalaluddin Suyuti رحمه الله wrote that once, before advent of Islam and before the beginning of Sayyid Muhammad's mission, Sayyidina Abu Bakr رضي الله عنه had gone on a trade - journey to Syria. Shortly before reaching his destination, he saw a dream which Bahira the Monk interpreted from him. The monk said Allah shall make your dream come true. A prophet shall be raised amongst you people during his life-time you shall be his aide and support, and at his death you shall be his successor. Sayyidina Abu Bakr رضي الله عنه did not tell any one about his dream until Sayyid Muhammad صلى الله عليه وسلم was granted prophethood. When he heard the Sayyidina Muhammad صلى الله عليه وسلم claim prophethood, he went to him and asked 'What is the proof that your claim is true?' Sayyidina Muhammad صلى الله عليه وسلم said 'dream which you saw on your trip to Syria!' Overcome with happiness Sayyidina Abu Bakr رضي الله عنه embraced the Messenger of Allah صلى الله عليه وسلم and kissed him on his forehead. (Khasar-e-Kutba 1/29, bashkol-e-Ma'ariful, p 97)

A well-trying prescription for the well-being of a family

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One companion once said 'O Messenger of Allah ﷺ, I am worried lest any harm befalls my children and my family'. The Messenger of Allah ﷺ said to him 'Recite mornings and evenings

سُبْحَانَ اللَّهِ عَزَّ وَجَلَّ دُبُّهُ وَرَبِّيَ أَهْلِي وَبَنِي

After a couple of days that person came again. The Messenger of Allah ﷺ asked him how he was now. It said 'By Him who has sent you with the truth, all my fears have vanished now' *Baranul Uloom 2/16, As-Sahihah - Ash-Sharif p 75.*

A person who is eager for this world, cannot save him self from falling into sin

It has been reported from Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said one day 'Is it possible for someone to walk over water without wetting his 'feet'? The people replied 'That is not possible! Upon hearing it, the Messenger of Allah ﷺ remarked, 'Similarly a person who is eager for this world cannot save himself from falling into sin' (*Shah-ul-Jamia Rahasi*)

Note: A person who is eager for this world refers to such a person who has made worldliness the main objective of his existence. How could such a person possibly save himself from sin? But if a person, in spite of being occupied with worldly matters, intends to please Allah and to work for the hereafter, then his occupation in worldly matters becomes for him a means to achieve is objective. Such a person would not be considered as someone who is eager for this world, and inspite of his being occupied with worldly matters he can save himself from falling into sin (*Mu'arifah 2/6*)

Allah Most High keeps those who are dear to Him away from the world.

It has been recorded from Qatadah bin Nu'man that the Messenger of Allah ﷺ said 'If Allah loves a person, then He keeps him away from the world, just like you people

keep a patient away from water when you know that it would harm him. (Musnad Ahmad, Jam'i Tirmidhi)

Note: The world is what causes one to become oblivious of Allah, and which causes one to forget that one's real destination is the Hereafter. So if Allah loves someone & wishes to grant that person the best of rewards then keeps him away from the world just like we make patient abstain from water. (Ma'anful Hadith, 2/70)

What Sayyidina Abu Ad-Dardaa رضى الله عنه said to his wife who desired affluence

It has been related from Sayyidina Um Ad-Dardaa رضى الله عنها who was the wife of Sayyidina Abu Ad-Dardaa رضى الله عنه that once she said to her husband 'Why don't if you aspire affluence and office like others do?' He said 'I heard Messenger of Allah صلى الله عليه وسلم say 'Ahead of you lies a valley which is indeed difficult to cross. People who have burdened themselves shall not be in a position to go through it easily.' This is why I prefer to remain unburdened, so that I can cross this valley without trouble.' (This is why I do not aspire for affluence and office.) (Bathaq, Shu'ab ul Iman)

Don't be happy when your brother is struck by some misfortune

It has been related from Sayyidina Wathila bin Al Ash رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said 'Don't be happy when your brother is struck by some misfortune (for if you do then) it might be that Allah saves him and puts you into trouble.' (Jam'i Tirmidhi)

Note: When differences arise between two people, and these differences then turn into enmity, then it happens that one of them feels happy at the other's distress. This is called 'Shamatal.' It is a vice just like jealousy, envy and malice are vices. This vice is greatly disliked by Allah. It happens quite often that one is punished for it already in

Scattered Pearls
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A warning

It has been related from the Messenger of Allah صلى الله عليه وسلم that there is no more life for a person who is not seen.

Note: That is, if a person is not good, he is not seen by Allah and his reward is not accepted. This is the reason why the Messenger of Allah صلى الله عليه وسلم said that.

A severe warning

It has been related from the Messenger of Allah صلى الله عليه وسلم that there is no life for a person who is not seen. This is because if a person is not good, he is not seen by Allah and his reward is not accepted. This is the reason why the Messenger of Allah صلى الله عليه وسلم said that.

Note: From the book of the Prophet (adopted)

world. Allah saves the one who was struck by misfortune, and puts the other to trouble instead. (*Mu'arif Hadeeth* 2/22)

A warning to those who are ostentatious

It has been related from Sayyidina Jundub رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said: If a person does a deed merely for the sake of fame, then Allah shall grant him fame, and if a person does a deed merely to show off then Allah shall cause it to be seen. (*Bukhari and Muslim*)

Note: That means that one way of punishing those who do good deeds merely for the sake of fame and to show off, is to make their ostentation and hypocrisy known to all and sundry, everyone shall be made to witness that such-and-such wretch did not do this deed for Allah but merely to earn himself a reputation. In short, apart from the torment of Hell, the veil which screened their ostentation and hypocrisy shall be torn apart and their naked nature shall be shown to everyone. (تفسير الحديث 2/340)

A severe warning to all those who show off, trying to earn worldly fortune in the name of religion.

It has been related from Sayyidina Abu Huraira رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said: Toward the end of times there will be a fraudulent people who try to earn worldly fortunes through religion. They will show off their poverty and asceticism, and they will wear dresses made from lamb-skin in order to impress the people. Their speech will be sweeter than sugar while in their breasts are the hearts of wolves. Allah says (with regard to them) that they are deluded by His giving them respite, or they dare to challenge me. I swear by My own self that I shall put them to such trials that even the wisest among them shall be left aghast. (*Ismi Tirmidhi*)

Note: From this Hadith is learnt that it is a kind of ostentation to adopt the outer appearance of worshippers and ascetic.

and to say sweet words similarly to those uttered by Allah's favourites - in order to deceive simple-minded people and to earn worldly comforts in that manner Allah threatens those people that already before their death they shall be put to great trials. (Ma'ariful Haath 2/334,

An easy reckoning

It has been recorded from Sayyidah Aishah رضى الله عنها that the prayer the Messenger of Allah صلى الله عليه وسلم occasionally say اللهم حسبي حساباً (‘O Allah let me have easy reckoning.’) I asked: ‘What does ‘easy reckoning’ mean? He صلى الله عليه وسلم said, ‘An easy reckoning that only a cursory glance shall be cast a person’s book of deeds, then he is allowed to leave (i.e. he shall not be interrogated). O Aishah, some who is interrogated on that day, is doomed!’

(Musnad Ahmad) (Ma'ariful Ha

Those who stay awake at night for Allah's sake shall enter Paradise without any reckoning

It has been recorded from Sayyidah Asma Bint Yazid رضى الله عنها that the Messenger of Allah صلى الله عليه وسلم said: ‘On the Day of Judgement all people shall be gathered in a vast plain (i.e. a their resurrection). Then one of Allah’s callers shall call: ‘Where are those who did not let their sides touch their beds (those who left their beds to offer the Tahajjud -prayer)?’ The people shall get up, and there shall be only few. Then they shall - by Allah’s command enter Paradise without any reckoning whereas every one else shall be ordered to come for reckoning.’ (Shahih al-Iman - Bushra)

A great number of Sayyidina Muhammad's صلى الله عليه وسلم followers shall enter Paradise without any reckoning

Sayyidina Abu Umamah رضى الله عنه related: ‘I heard the Messenger of Allah صلى الله عليه وسلم say: ‘My Lord promised me that seven thousand of my followers shall enter Paradise without reckoning, and each thousand shall be accompanied by another seventy-thousand, and three Hithiyas besides that. (That me-

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that many people from among my followers shall enter Paradise without any reckoning.)

Note: If one's both hands are filled, then this is called 'Hithrya' in Arabic. The English synonym would be 'full to the brim'. This Hadith means that Allah Most High has promised His beloved صلى الله عليه وسلم that seventy-thousand of his followers shall be sent to Paradise without any reckoning. Besides that each thousand shall be accompanied by another seventy thousand who shall be sent to Paradise without reckoning and without being punished. Moreover Allah shall - in His infinite mercy - admit three great batches of Muslims into Paradise. All these people shall enter Paradise without having to give any reckoning and without any punishment.

مِيعَاتِكُمْ يَوْمَ الْحُكْمِ يَا أَيُّهَا الْمُسْلِمُونَ

The true meaning of such Ahadith will become manifest only on that very Day when all this shall happen. In this worldly life our knowledge and comprehension are too limited to understand these as we do many other matters; at times we even fail to fully understand what we read in the newspaper, but things like these we never had a chance to observe or to scrutinize.

وَمَا أَوْفَيْتُم مِّنْ أَمْرٍ إِلَّا قَبِيلًا

صدق رب عز وجل

(Tirmidhi and Ibn Majah)

Provisions from the Invisible Treasure

Sayyidina Abu Hurairah رضى الله عنه related that during the days of Allah's Messenger صلى الله عليه وسلم a person returned home to his family who were starving. On seeing that, he went into the wilderness (to pray to Allah in utter humbleness). When his wife saw that (her husband went to pray she was confident that Allah would surely provide for them), She made all the necessary preparations. She set her hand mill right, that in case there would come some grain from some where, she could quickly grind it into flour. She also heated the oven so that she could quickly bake bread. Then she herself prayed to Allah. 'O Lord, Provided for us'. Then she saw that the vessel near the hand mill

which was meant to store the freshly ground flour, was full with flour. When she went to the oven, she saw that the oven, too, was full - with freshly baked bread! When her husband came back, he asked her 'Did you get anything since I had left?' She said, 'There we've got some thing from our Sustainer.' Then he too, went to the hand mill, and lifted it in matter amazement. When this was mentioned to the Messenger of Allah صلى الله عليه وسلم, he said, 'Had you not lifted it, then it would have kept grinding flour for you until the Day of Judgement.' (*Musnad Ahmed*,

Coveting wealth and riches

Sayyidina Hakim bin Hizam رضى الله عنه narrated: Once I asked the Messenger of Allah صلى الله عليه وسلم for some wealth, and he gave me some. Then I asked again and he gave me again, and he said to me 'O Hakim, wealth seems to be green and sweet to everyone; if someone acquires it without coveting it, then he shall be blessed therein; and if some one acquires it in greed then he shall not be blessed therein. His condition shall be that of a person suffering from an overly voracious appetite: no matter how much he eats, he never feels content. And the upper hand is better than the lower hand (i.e. giving is better than taking). Hearing this, Sayyidina Hakim bin Hizam رضى الله عنه exclaimed, 'O Messenger of Allah صلى الله عليه وسلم, by Him who has sent you with the truth, after you I shall never ask anything of anyone until I die!' (*Bukhari and Muslim*)

Note: In Sahih Bukhari there is another Hadith according to which Sayyidina Hakim bin Hizam رضى الله عنه lived up to his pledge so far that even during the reign of Sayyidina Abu Bakr and Sayyidina Umar رضى الله عنهما, he would not accept any stipend or gift, no matter how much was offered. In Fathul Bari has been mentioned with reference to the Musnad of Ishaq bin Rahwayah, that Sayyidina Hakim bin Hizam did not accept anything during the Caliphate of Sayyidina Uthman رضى الله عنه nor during the reign of Sayyidina Muawiyah رضى الله عنه until he passed away in the year 54 A.H., at the age of 120 years. (*Majma' al-Hadith* 2/296)

Scattered Pearls

A person who is forgiven

Sayyidina Hakim bin Hizam رضى الله عنه narrated: Once I asked the Messenger of Allah صلى الله عليه وسلم for some wealth, and he gave me some. Then I asked again and he gave me again, and he said to me 'O Hakim, wealth seems to be green and sweet to everyone; if someone acquires it without coveting it, then he shall be blessed therein; and if some one acquires it in greed then he shall not be blessed therein. His condition shall be that of a person suffering from an overly voracious appetite: no matter how much he eats, he never feels content. And the upper hand is better than the lower hand (i.e. giving is better than taking). Hearing this, Sayyidina Hakim bin Hizam رضى الله عنه exclaimed, 'O Messenger of Allah صلى الله عليه وسلم, by Him who has sent you with the truth, after you I shall never ask anything of anyone until I die!' (*Bukhari and Muslim*)

Note: This Hadith is also found in the Sunan of al-Tirmidhi and al-Darimi. It is a very beautiful Hadith which shows the character of the Messenger of Allah صلى الله عليه وسلم. He was so generous that he would forgive his enemies and even his enemies would be forgiven by him. This is a very beautiful Hadith which shows the character of the Messenger of Allah صلى الله عليه وسلم.

How Allah loves his daughter

Sayyidina Hakim bin Hizam رضى الله عنه narrated: Once I asked the Messenger of Allah صلى الله عليه وسلم for some wealth, and he gave me some. Then I asked again and he gave me again, and he said to me 'O Hakim, wealth seems to be green and sweet to everyone; if someone acquires it without coveting it, then he shall be blessed therein; and if some one acquires it in greed then he shall not be blessed therein. His condition shall be that of a person suffering from an overly voracious appetite: no matter how much he eats, he never feels content. And the upper hand is better than the lower hand (i.e. giving is better than taking). Hearing this, Sayyidina Hakim bin Hizam رضى الله عنه exclaimed, 'O Messenger of Allah صلى الله عليه وسلم, by Him who has sent you with the truth, after you I shall never ask anything of anyone until I die!' (*Bukhari and Muslim*)

A person who does not disclose his distress shall be forgiven

Sayyidina Abdullaah bin Abbas رضى الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: 'If a person is in distress no matter whether his distress is related to his person or his wealth and he neither discloses his distress. Nor does he complain to the people, then Allah has taken it upon Himself to forgive him' (*Musajjan Anasir Tabarani*)

Note: This is indeed the highest degree of patience, not to disclose one's suffering to anyone. Such people were given a firm promise of forgiveness; Allah has taken it upon himself to forgive them. May Allah grant us unshakeable belief in His promises and may He grant us the strength to benefit there from. (*Ma'ariful Hadeeth 2/30*.)

How Allah's Messenger صلى الله عليه وسلم exhorted his daughter to be patient

Sayyidina Usamah bin Zaid رضى الله عنها narrated that once Sayyidah Zainab رضى الله عنها, the daughter of Allah's Messenger صلى الله عليه وسلم sent someone to her august father to tell him that her child was about to breathe his last, and she also requested him to come. He صلى الله عليه وسلم conveyed his Salam to her as well as the following message, 'Daughter, no matter what Allah takes from someone it is His alone, and whatever He gives to someone, it is His alone, and there is an appointed time for everything, so be patient and hope for reward.' His daughter then again sent someone to her father beseeching him to come. So he and some of his companions, namely Sayyidina Saad bin Ubadah, Muadh bin Jabal, Ubay bin Kaab, Zaid bin Haritha رضى الله عنهم اجمعين, and some other people got up and went there. The child whose breath was fast and irregular was placed in the lap of Allah's Messenger صلى الله عليه وسلم, who, on seeing the child's condition began to shed tears. Sayyidina Saad bin Ubadah رضى الله عنه asked: 'What is this, O Messenger of Allah (صلى الله عليه وسلم)' he said: 'This is the outcome of the compassion which Allah has kept in the hearts of this bondmen, and Allah is compassionate

Sayyidina Abdullah bin Umar رضى الله عنه narrated that once a person came to the Messenger of Allah صلى الله عليه وسلم and asked him 'O Messenger of Allah (صلى الله عليه وسلم), if my servant commits any mistake, then how often should I forgive him?' He رضى الله عنه did not reply and kept silent. That person asked again! 'O Messenger of Allah (صلى الله عليه وسلم), How often should I forgive my servant?' He صلى الله عليه وسلم said 'Seventy times per day.' (Ibn Tiraadhi)

Note: The one who put the question wanted to know how often he is to forgive his servants in case he keeps making mistakes, and when he should be punished. The Messenger of Allah صلى الله عليه وسلم replied that he should forgive his servant even if he commits mistakes seventy times per day. By this he meant that forgiveness should not be limited and that it is the demand of a good moral character and sympathy to forgive even if the other person commits mistakes seventy times per day.

Note: It has already been mentioned several times that stating a numerical value on such occasions does not imply a limitation, but rather aims at frequency. This one should keep in mind especially regarding this Hadith. (Ma'ariful hadith 2/186)

How to cure hard-heartedness

Sayyidina Abu Hurairah رضى الله عنه narrated that once a person complained to the Messenger of Allah صلى الله عليه وسلم about being hard-hearted. The Messenger of Allah صلى الله عليه وسلم then advised him to caress the head of orphans and to feed the poor. (Musnad Ahmed)

Note: Hard-heartedness is a spiritual ailment and a sign of wretchedness. The one who put the question mentioned this condition of his to the Messenger of Allah صلى الله عليه وسلم, asking him about the cure. The Messenger of Allah صلى الله عليه وسلم consequently advised him to do two things, to caress the heads of orphans in affection, and to feed the poor. This method which was told by Allah's Messenger صلى الله عليه وسلم is based on a principle of pertaining to

knowledge of human nature - rather one should say that this is confirmed and corroborated by this statement of Sayyidina Muhammad ﷺ, namely that if one would like to foster a certain feeling or state which one is lacking so far, the one should adopt the outward manifestations of that feeling or state. This way one Inshaallah in a short time acquire that feeling or state honourable sufis have in order to acquire love for suggested that one should engage oneself in D remembrance. This prescription, too, is based on the principle. Anyway, keeping one's hand on the head, orphan and feeding the poor are outward manifesta of compassion. But if one's heart is lacking this fe and that person needs to force himself to do so, the this feeling will develop Inshallah. (Mu'ariful Hadith 2/1

The greatness of Sayyidina Abu Bakr Siddiq رضي الله عنه

Imam Bukhari has quoted the following tradition by Sayy Abu Ad Darda رضي الله عنه, with reference to an Ayat of the Quran. One day there happened to be some kind of differ between Sayyidina Abu Bakr and Sayyidina Umar رضي الله عنه. Sayyidina Umar رضي الله عنه got annoyed and left. When Sayy Abu Bakr رضي الله عنه saw this, he went behind him to ap him, but Sayyidina Umar رضي الله عنه would not be appeased. On reaching his dwelling, he went in and closed the door. Sayyidina Abu Bakr رضي الله عنه had no other choice but to I He decided to go to the Messenger of Allah ﷺ. At some time Sayyidina Umar رضي الله عنه felt sorry for what he done. He left his house went to the Messenger of Allah ﷺ too, and told him what had happened. Sayyidina Abu Darda رضي الله عنه stated that the Messenger of Allah ﷺ got angry. When Sayyidina Abu Bakr رضي الله عنه realized th said, 'O Messenger of Allah (ﷺ) it was all my I The Messenger of Allah ﷺ said 'Can't you spar companion from your harm? Don't you know that I have sa leave of Allah 'يا ايها الناس اني رسول الله اليكم جميعا' O Mark have been sent as) Allah's Messenger unto you all. Ali o However denied me, only Abu Bakr رضي الله عنه believed in m

Scattered Pearls

first time (1/200)

The greatness of Sayyidina Abu Bakr رضي الله عنه

Sayyidina Abu Bakr رضي الله عنه had demanded the 'replenishment' of the 'J' until you rep said 'That is Allah's (ﷻ) laha and Fap the noble co frighten the J, but what they w how c Messenger of oppo any Jew heard d and become donate half e the what ev Torah is Muhammad toward Al-T they be hard

Neither shall behave inde characteris that there is Messenger o with it what and even to tradition ha

first time' (Qawas Mu'asafat Qur'an, taken from Tawarikh-e Hayat 11-10-2001)

The greatness of Sayyidina Muhammad Mustafa ﷺ عليه وسلم

Sayyidina Ali رضي الله عنه narrated that the Noble Messenger صلى الله عليه وسلم had taken a loan from a Jew. That Jew came and demanded that his dues be paid. Sayyidina Muhammad ﷺ replied 'I don't have anything right now. Give me some time. The Jew repeated his demand, saying 'I will not leave you until you repay your loan.' The Messenger of Allah صلى الله عليه وسلم said 'That is up to you. I shall sit with you.' So the Messenger of Allah صلى الله عليه وسلم sat down. He offered his Zuhr, Asr Maghrib, Isha and Fajr prayers at this very place. Seeing this scene made the noble companions sad and angry. They tried to threaten and frighten the Jew, so that he would leave Allah's Messenger صلى الله عليه وسلم, but he made him stay. When he asked his companions what they were doing, they said 'O Messenger of Allah صلى الله عليه وسلم, how could we bear it that a Jew imprisons you?' The Messenger of Allah صلى الله عليه وسلم said: 'My Lord forbade me to oppress anyone who has entered a contract with me.' When the Jew heard this, he recited 'لا اله الا الله واشهد بك رسول الله' and became thus a Muslim. He said 'O Messenger of Allah, I donate half of my wealth for Allah's sake and I swear by Allah the what ever I did, I did it merely to try you, because in the Torah is mentioned regarding you. 'The offspring of Muhammad bin Abdullah shall reside in Makkah and migrate toward At-Taybah, and Syria shall be their country. Neither shall they be harsh in behaviour nor speech.

Neither shall they make noise in the markets, nor shall they do behave indiscreet and vulgar. I tried you regarding all those characteristics, and found you to be true. Thus I bear witness that there is a no god besides Allah and that you are indeed the Messenger of Allah صلى الله عليه وسلم. This is half of my wealth, do with it whatever you please. That Jew happened to be very rich, and even half of his wealth made a considerable estate. This tradition has been mentioned in Tafsir -e- Mazhari, with

reference to Imam Baihaqi's رحمه الله عليه, *Dala'il -e- Nabuwwat* (Qasas Ma'ariful Qur'ani, ninda refer to Tu'min -e- Hayat, p 67, 11-10-2001),

The Messenger of Allah صلى الله عليه وسلم did not offer the funeral- prayer for person who died without having settled his dues

Scattered Pearls

In one tradition comes that the Messenger of Allah صلى الله عليه وسلم did not offer the funeral-prayer of such people on whom there was a claim. This is why he would ask before the prayer whether anyone has a claim on the deceased. Once he refused to offer the funeral-prayer of one of his companions, for that reason, but when Sayyidina Abu Qatadah Al Ansari رحمه الله took it upon himself to settle these dues, he صلى الله عليه وسلم offered the prayer.

He stated that the people worship Allah (Shalawat Qur'ani)

The near relatives deprived

Sayyidina Abu Qatadah رحمه الله related that once a bier was brought to the Messenger of Allah صلى الله عليه وسلم so that he would offer the funeral prayer for the deceased. Allah's Messenger صلى الله عليه وسلم however told his companions to offer the prayer for that person who died without having settled his dues. Sayyidina Qatadah رحمه الله then said 'It is up to me to pay his dues.' The Messenger of Allah صلى الله عليه وسلم asked 'Will you do it?' Sayyidina Abu Qatadah رحمه الله said 'Yes, I will.' Then the Messenger of Allah صلى الله عليه وسلم offered the prayer for him.

In Ibn Asakin رحمه الله was sitting and asking questions. They were directed to His own sons to show the least. Someone pointed out that everyone did not at all reach each other. He said that he abstinent regarding wealth down to the "مستوى" upto

Note: When the Muslims began to make conquests the Messenger of Allah صلى الله عليه وسلم took it upon himself to pay the dues of one who died in debt, and he would offer the funeral-prayer for him (*Aus ke Masail Aur Hal* 3/131; *Rahmatul Il Alemin* 1/266, *Nasir*, p 313)

The blessing

Following one's vain desires is also a kind of idol worship

ارَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ

'Did you see him who took his vain desires as a god'

This Ayat states that a person who follows his vain desires rather than the demands of Islam and the Holy Shariah is one who has taken his desires as a god. Sayyidina Ibn Abbas

This Ayat probably indeed blessed has kept in it the lamps. The light that of any a along with blessed need any more on its own. It is in your blessed tree (d)

ﷺ stated that vain desires, whims and fancies is an idol which people worship. Then he recited the above Ayat (Qur'ān) (Mish'ariful Qur'an 6/464)

The near relatives of Allah's favourites usually remain deprived

وانذر عشيرتک الاقربین

'And warn your tribe of near kindred'

In Ibn Asakir comes that once Sayyidina Abu Ad-Dardaa رضى الله عنه was sitting in the mosque delivering and answering people's questions. The mosque was packed full with people. Their gazes were directed towards his face and they listened to him eagerly. His own sons and some other family members however did not show the least interested as they were busy talking to each other. Someone pointed this out to Sayyidina Abu Ad-Dardaa رضى الله عنه that everyone was eagerly listening to him while his own family did not at all seem to be interested as they were busily talking to each other. He replied 'I heard the Messenger of Allah صلى الله عليه وسلم say that the Prophets عليهم السلام are those who are the most abstinent regarding worldly matters, and that their own relatives weigh down heavily on them, and this is what the Ayat "وانذر" رافض "عشیرتک" up to "عقبکم" about.' (Tafsir Ibn Kathir 4/55)

The blessings of olive-oil

شجرة مباركة زيتونة

'(From) a blessed olive-tree'

This Ayat proves that the olive as well as the olive -tree are indeed blessed and beneficial. The scholars mentioned that Allah has kept in it countless benefits. Olive-oil is used for lightening lamps. The light produced by this oil is clearer and brighter than that of any other oil. Olive-oil can be eaten in stead of curry along with bread, olives can be used as condiment. One does not need any machine to procure olive oil, the oil comes out almost on its own. The Messenger of Allah صلى الله عليه وسلم said 'use olive -oil in your food, and rub on your body, as it comes from a blessed tree. (Baghawi, Tawmilu - Mushari) (Mish'ariful Qur'an 6/413)

Eight of Allah names which are written on the sun

الحى 2, العالم 3, القادر 4, المريد 5, السميع 6, الصير 7, المتكلم 8, الباقي

(Al yaseerul aul jameetur, bahath 16)

The position of poetry and poets in the Islamic Shariah

والشعراء يتبعهم أفتاؤن

As for poets, the erring follow them

From the beginning of the above-mentioned Ayat is learnt that poets and poetry are held in disdain by Allah Most High, but the exception mentioned in the subsequent Ayat proves that poetry as such is not an evil thing, only such poetry is evil which instigates people to disobey the Almighty or which unjustly belittles or taunts anybody, or which is vulgar and obscene with regard to language or content. Poetry which is void of these evils has been exempted by Allah through the statement

الذين اسوا ر عملوا الصالحات الاية

Some poetry might even become a source of reward, due to its reformatory, wise contents, in a Hadith narrated by Sayyid Ubayy bin Kaab رضي الله عنه comes

ان من الشعر حكمة

'Indeed, some poetry is (full of) wisdom' (Bukhari)

Hafiz Ibn Hajar رحمه الله stated that 'Hikmah' (which has been translated as 'wisdom' here) refers to a true statement which is in accordance with the truth. Ibn Battal said that poetry which deals with the unity of Allah, which is written in remembrance of Allah and as an expressing of one's attachment to Islam, such poetry is liked and praiseworthy, and the above hadith refers to such poetry. And poetry which contains lies and obscenities is to be disclaimed. This is further corroborated by the following Ahadith.

- 1) Sayyidina Umar bin As-Shuraik related from his father that the Messenger of Allah صلى الله عليه وسلم heard one hundred stanzas by Umayyah bin Abi As-Salat from the

Scattered Pearls

2) Matra
Husan
recited

3) Tabari
and T
poetry

4) Imam
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5) Abu
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with it. And

- 2) Matrak related I travelled with Sayyidina Imran bin Husain رضي الله عنه, from Kufah to Basrah, and he would recite poetry at every station.
- 3) Tabari Stated with regard to high ranking companions and Tabi'in That they would compose poetry, listen to poetry and recite poetry
- 4) Imam Bukhari stated that Sayyidah Aishah رضي الله عنها would compose poetry
- 5) Abu Ya'la related in a Marfu' tradition the following from Sayyidina Umar رضي الله عنه that poetry is a kind of speech: If its subject is good and beneficial, then the poetry is good and beneficial, too And if its subjects is evil or sinful, the poetry is evil and sinful, too

(Fathul Bari)

In Tafsir Qurtubi comes that Sayyidina Ubaidullah bin Utbah bin Mas'ud رضي الله عنه, who belonged to the ten highest ranking jurists of Madinah was an eloquent poet

And no one from among the people of knowledge can call the poetry by Qadhi Zubair bin Bakar bad

Those tractions which disapprove of poetry are applicable only in case one becomes so absorbed in poetry that one becomes oblivious to Divine remembrance reciting the Holy Qur'an and other acts of worship Imam Bukhari mentioned this in a separate chapter in which he cited the following tradition by Sayyidina Abu Hurairah رضي الله عنه

لَا يَمْلِكُ حَوْفٌ رَحَى قَيْحٍ يَرِيهِ خَيْرٌ مِّنْ أَرْ يَمْلِكُ شِعْرًا

"It is better for a man to fill his stomach with pus than to fill it with poetry "

Imam Bukhari رضي الله عنه stated according to my opinion this means that this applies only if one's being engaged in Divine remembrances, reciting the Holy Qur'an and the acquisition of religious knowledge suffers due to one's being engaged with poetry, but if this is not the case, then there is nothing wrong with it And if the poetry consists of obscenities and vulgar

subjects reproaching and belittling people, of anything other subject which is not sanctioned by the holy Law, then such poetry is unlawful and impermissible according to the consensus of the Ummah. And this injunction is not peculiar to poetry alone, it applies also to prose. (Qurtubî)

Sayyiduna Umar bin al-Khattab رضى الله عنه removed his governor Amr bin Nadr from his post because he was given to composing vulgar poetry. Sayyiduna Umar bin al-Aziz رضى الله عنه ordered that Amr bin Nadr and al-Aas be sent into exile for this very reason. Amr bin Nadr however repented, and his repentance was accepted. (Qurtub) (Ma'arif Qur'an 6/543)

An amazing incident pertaining to Sayyidina Yusuf's عليه السلام grave

Ibn Abi Hatim mentioned that once the messenger of Allah ﷺ was guest of a desert Arab, who proved to be generous host. When he was about to leave, the Messenger of Allah ﷺ said 'Come and visit me in Al Madinah', a few days later that Arab came to meet the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said 'Do you want anything?' The Arab replied 'Yes, I want a she-camel with a covered litter and a goat which gives milk.' Allah's Messenger ﷺ said 'Alas had you only asked for something like an old woman belonging to Banu Israil had asked for!' When the companions wanted to know about that incident, the Messenger of Allah ﷺ said 'When Sayyidina Kalimullah (عليه السلام) led Bani Israil out of Egypt, he forgot the way. He tried thousand times to find his way, but in vain. He gathered the people and asked them about the reason for this confusion. The scholars from among them replied 'When Sayyidina Yusuf's (عليه السلام) time had come close, he had us promise him to take his coffin along with us when we leave Egypt.' Sayyidina Musa (عليه السلام) then asked whether anyone knew where his grave was situated. None of the people replied in the affirmative, but the said that there was a very old woman who knew where he was laid to rest. So Sayyidina Musa (عليه السلام) sent someone to her asking her to show them the grave. The old woman said 'I will

Scattered Pe

show you, to Musa (عليه السلام) and your companion Musa (عليه السلام) that he taught them to a place which had closed the lake because they tried to dig unto it when they were very difficult.

The letter to
river Nile

It has been a long time since there came to me any of our ancient wisdom. This month of the year level does not have twelve of the twelve of the only child of the world to us. Then we sort of power water-level in Egypt Sayyid custom seek like that. Is that? So the

The water level
but the river
longer (became
made up the
was it though
Lower but Al
Upper was it
I am sending
throw it into

show you, but first I will take what is due to me , Sayyidina Musa عليه السلام said 'What do you want?' She said, 'I want to be your companion in Paradise ' This was quite hard for Sayyidina Musa عليه السلام, but at that very instance it was revealed to him that he ought to accept that condition. The old woman then took them to a lake and told them to draw its water, the colour of which had changed. They drew the water and when the bed of the lake became visible, she told them 'Dig here!' So they began to dig unto the grave became visible. They took the coffin. Then, when they resumed their journey, they found their way without any difficulty. (Tafsir Ibn Kathir 4/33)

The letter which Sayyidina Umar رضى الله عنه wrote to the river Nile

It has been related that after the conquest of Egypt the people there came to Sayyidina Amr bin Aas رضى الله عنه and said 'It is one of our ancient customs to make some offering to the river Nile in this month of the year. And if we don't do that, then the water level does not rise. Our offering to the river Nile is made on the twelfth of this month. We select a virgin girl-she has to be the only child of her parents whom we pay heavily to hand her over to us. Then we take that girl, dress her up, and adorn her with all sorts of jewelry. Then we cast her into the river. Thereafter the water-level rises, otherwise it doesn't. The valiant conqueror of Egypt Sayyidina Amr bin As رضى الله عنه said 'This is a foolish custom reeking of ignorance. Islam does not permit anything like that. Islam has wiped out all such customs. You can't do that.' So the people refrained from it.

The water level of the Nile did not rise. The whole month passed but the river bed remained dry. As people could not bear it any longer (because they heavily depended on the river Nile), they made up their mind to leave Egypt. Sayyidina Amr bin Aas رضى الله عنه thought it appropriate to inform the Khalifah - Sayyidina Umar bin Al Khattab رضى الله عنه, about the situation. Sayyidina Umar رضى الله عنه sent the following reply 'You did the right thing. I am sending you a letter addressed to the river Nile. Take it and throw it into the river.' Sayyidina Amr bin Aas رضى الله عنه took the

letter, which read as follows: From Allah's slave, the commander of the Faithful Umar, to the Nile, the river of the people of Egypt. After praising Allah and invoking blessings on Allah's Messenger ﷺ (I proceed to say that) if you flow on your own and according to your own will and pleasures, then don't flow. And if Allah, the One, the Omnipotent makes flow, then we pray to Allah to make you flow again.' Sayyid Amir bin Aas رضى الله عنه took this letter and threw it into the river. One night had hardly passed and the water-level of the Nile risen to 16 cubits. Aridity and famine gave way to fertility and affluence. Hardship gave way to comfort and ease. Through blessings of this letter Egypt became verdant and green. The river Nile kept flowing ever since. And there was no need any further human sacrifices. Thus Egypt was purged once for all from this impure custom. (Tafseer ibn Kather 4/215)

How Sayyidina Hasan and Hussain رضى الله عنهما were saved through a snake

Sayyidina Salman Farsi رضى الله عنه related: 'We were sitting with the Messenger of Allah ﷺ when suddenly Sayyidina Um Aiman رضى الله عنها came and said, 'O Messenger of Allah (ﷺ), Hasan and Husain are missing!' It was well into the noon. The Messenger of Allah ﷺ said, 'Get up, look for my sons.' So everyone got up. People went into different directions to look for the two children. I took the same way as the Messenger of Allah ﷺ. We walked until we reached the foot of a mountain. There we saw Hasan and Hussain رضى الله عنهما standing, clinging to each other. Near them was a huge black snake which had raised its head. Sparks of fire came out from its mouth. (It seemed like Allah had sent the snake to stop the children from going any further.) The Messenger of Allah ﷺ quickly went to the snake, which on seeing him, disappeared into a hole. Then the Messenger of Allah ﷺ went to his grandsons, separated them, caressed their faces and said, 'May my parents be sacrificed for you! How dear you are to Allah.' Then he picked them up and made them sit on his shoulders - one on the right and one on the left. I saw them. 'Glad tidings unto you, what an excellent ride you've got

Scattered Pearls

The Messenger of Allah ﷺ
excellent ride
Saturday 3/8/94

The incident

One of Sayyidina Umar's desire to see the Prophet ﷺ, he prayed to Allah for the following reward: If you want, O Allah, let Sayyidina Muhammad stay in a cave for a year, get a chance to see the Prophet ﷺ, turned into a woman. He prophethood ﷺ. The pagans they even plotted to kill the Messenger of Allah ﷺ. He was known as Ghayb was with him. He said: 'First' Then he said: 'When he came to the Messenger of Allah ﷺ, he shot? He said: 'out of fear of the holes.' Then he said: 'for Allah's Messenger ﷺ, some goats were he asked who gave him permission to come out of some cold water. The Messenger of Allah ﷺ the milk and the milk pleased him. Any

The Messenger of Allah صلى الله عليه وسلم said 'These two are excellent riders, and their father is better than them' (*Al-Iqbalas - Sulayman 2/864*)

The incident of Ghar -e- Thawr

One of Sayyidina Isa's عليه السلام disciples once expressed his desire to see the last of Allah's Messengers صلى الله عليه وسلم. When he prayed to Allah for the fulfilment of his desire, he got the following reply 'You cannot see him in your current state, but if you want, then We can turn you into a snake. Then, when Sayyidina Muhammad صلى الله عليه وسلم shall leave Makkah, he shall stay in a cave. If you hide yourself in that cave, then you shall get a chance to see him.' The disciple accepted and thus he was turned into a snake. He hid himself in the said cave and keeps waiting. He waited for several hundred years, until finally prophethood was conferred on Sayyidina Muhammad صلى الله عليه وسلم. The pagans however caused him much trouble, so far that they even plotted to kill him. Allah then ordered His Messenger of Allah صلى الله عليه وسلم to migrate (On his way to Madinah) The Messenger of Allah صلى الله عليه وسلم stayed for some time in that cave, which is known as Ghar -e- Thawr. Sayyidina Abu Bakr Siddiq رضي الله عنه was with him, too. Before they entered, Sayyidina Abu Bakr رضي الله عنه said 'Please, wait here for a moment. Let me see the cave first.' Then he went inside to have a look at it and to clean it. When he came back, the sheet he had worn before was missing. The Messenger of Allah صلى الله عليه وسلم asked him, 'Where is your sheet?' He said 'I tore it into pieces to stuff the holes in the cave out of fear that any harmful creature might be hiding in those holes.' Then he was eager to arrange some thing to eat and drink for Allah's Messenger صلى الله عليه وسلم. He saw a person who had some goats with him. He asked to whom they belonged and then he asked whether he can milk one of them. When the shepherd gave him permission, he milked one of the goats. Then he added some cold water to the milk and presented it to Allah's Messenger صلى الله عليه وسلم. Allah's Messenger صلى الله عليه وسلم took the milk and drank until Sayyidina Abu Bakr رضي الله عنه was pleased. Isn't that wonderful? One friend drinks and the other is happy. Anyway after the cave was cleaned, both of them went

inside Sayyidina Abu Bakr رضى الله عنه said, 'Why don't you lie down? Heep your head in my lap and take some rest' When the Messenger of Allah صلى الله عليه وسلم lied down, Sayyidina Abu Bakr رضى الله عنه saw that he had forgotten to close one hole. He then covered the hole with his foot. It was in this hole where a snake had been waiting for so long. When the snake tried to come out it realized something was obstructing its way. Knowing what to do it decided to bite Sayyidina Abu Bakr رضى الله عنه. He was writhing with pain. He was worried that if he died as a result of this bite, then the Messenger of Allah would be alone. His enemies who are pursuing him might find him and capture him. Lost in such thoughts tears rolled from his eyes. One tear fell on the blessed face of Allah's Messenger صلى الله عليه وسلم. He asked him, 'What has happened?' Sayyidina Abu Bakr رضى الله عنه replied, 'Something bit me!' The Messenger of Allah صلى الله عليه وسلم then applied his blessed saliva to the wound, thus the poison did not harm Sayyidina Abu Bakr رضى الله عنه. A Snake which had waited for centuries in that hole said to him, 'O servant of Allah, this is your chance! The obstacle has been removed now have a look at the one whom you were so eager to see!' Sayyidina Isa's عليه السلام disciple loved Allah's Messenger صلى الله عليه وسلم so much because the people of the Book had acquired much knowledge through Sayyidina Isa عليه السلام.

(*Majma' Bayanat-e-Tablighi* P 149, mufti Mahmud ul Hasan Gar

How a shameless woman became modest through blessings of a morsel chewed by Allah's Messenger

الله عليه وسلم

Sayyidina Abu Umaniah رضى الله عنه narrated that once there was a woman who would talk to men without any feeling of shame. She was very bold and given to use foul language. Once it happened to pass by the Messenger of Allah صلى الله عليه وسلم. He was sitting on a slightly raised place, eating Tharid. That woman said, 'Look how he is sitting! He is sitting like a slave and eating like a slave.' When the Messenger of Allah صلى الله عليه وسلم heard this, he said, 'Which of Allah's servants could be more willing to live in servitude than me?' That woman then said 'How can

Scattered Pearls

you are eating
Messenger of
'Gave some food
gave some food
mouth. So I
morsel that
off she was
never ever a
(Jawab 2/204)

Incidents of
mundredness

First incident

There was a
madly in love
with her husband
divorce her
because he
together, to
into a ruff
something in
said, 'If you
divorced.' 'I
so that I find
became very
but she just
divorced so
solution to her
his town, and
if she keeps
condition laid
reconcile and
dawn breaks
when the law
to be distressed
don't talk to
Now she has

you are eating yourself, without giving anything to me?' The Messenger of Allah ﷺ said, 'Come and eat.' She said: 'Give some food to me.' So the Messenger of Allah ﷺ gave some food to her. She said 'Give me a morsel from your mouth' so the Messenger of Allah ﷺ gave her to morsel that was in his mouth (and through the blessings there of) she was overwhelmed by modesty and shame. Thereafter she never ever said anything shameless until she died. (Hayatus Sadiqah 2/704)

Incidents concerning Imam Abu Hanifa's رحمه الله sharp mindedness

First incident

There was a man whose wife did not like him. He however was madly in love with her. As the woman did not get along well with her husband she wanted a divorce but he was not willing to divorce her. This was not because he wanted to vex her, but because he loved her very much. One day they were sitting together, talking to each other. Soon their conversation turned into a miff. The woman said something and the man said something in turn. Thereafter the woman kept quiet. The man said, 'If you don't talk to me before the true dawn, then you are divorced.' The woman kept quiet, thinking, 'I better keep quiet so that I finally get rid of this one!' The poor man however became very upset. He tried his level best to make his wife talk, but she just kept quiet. He then understood that she wants to be divorced so as to become separated from him. In order to find a solution to his problem, he went to the jurisprudent residing in his town, and told them what had happened. They told him that if she keeps quiet, then she'll be divorced, because that was the condition laid down by him. They also advised him to try to reconcile and to make her talk. Otherwise he'd loose her when dawn breaks. Finally he went to Imam Abu Hanifa رحمه الله, when the Imam saw him, he asked 'What happened?' You seem to be distressed today, that man said, 'I said to my wife, 'If you don't talk to me before to true dawn, then you are divorced.' Now she has stopped talking to me.' Imam Abu Hanifa رحمه الله,

said, 'Don't worry. She won't be divorced rest assured.' That person then went away. When the other jurists got to know about Imam Abu Hanifa's رحمته الله عليه verdict they taunted him, saying that he is trying to make the unlawful lawful, and that the matter was absolutely clear – the woman would be divorced in case she didn't talk, and yet he claimed that she would not be divorced.

Now listen well! Half an hour before true dawn, Imam Abu Hanifa رحمته الله عليه, ascended the minaret and gave Azan for Tahajjud prayer. When the woman heard the Azan, she thought that dawn has broken. She said: 'Dawn has broken. Now I am divorced. Now I will no longer stay with you!' After some time, however, it became known that dawn had not broken yet, that the Azan which the woman had heard was the Azan for Tahajjud. After this incident the people had to admit that Imam Abu Hanifa رحمته الله عليه is not only a great jurist, but also a clever schemer. (Majalis Hakimul Ummat, p 214)

Second Incident

Once some burglars broke into a house. The burglars happened to live near the house into which they broke. After they had taken whatever they would to take, they caught the owner and forced him to take an oath that his wife would be divorced in case he tells anyone who the burglars were. That poor person had no other choice but to take the oath. He thought: 'If I tell anyone who the burglars were, then I might get my belongings, but I'll lose my wife, and if I keep quiet, then I lose my belongings; now he did not know what was dearer to him – his belongings or his wife. What should he keep? What should he give up? Lost in his thoughts, he went to Imam Abu Hanifa's رحمته الله عليه study – circle and sat down. The Imam رحمته الله عليه asked him: 'What happened? You seem to be very upset!' He said, 'I can't say anything.' The Imam however insisted: 'That man replies that he doesn't know what will happen if I tell you.' The Imam said: 'At least give me an idea!' he said: 'Burglars broke into my house. They stole everything and forced me to take an oath that if I tell anyone about their identity my wife shall be divorced. I know who the burglars are. They live in the same neighbourhood

Scattered Pearls

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if I identify them, then my wife shall be divorced.' The Imam said 'Rest assured, you will not loose your wife, and you will get your possessions back, too. And you will be the one to identify the thieves.' When the people of Kufah got to know about this, they raised a hue and cry how could Imam Abu Hanifa رحمہ اللہ, say something like that, that inspite of such an oath the man shall neither loose his wife nor his wealth. The scholars and jurists were utterly dumbfounded.

The Imam رحمہ اللہ, said to that man: "Tomorrow I shall offer the Zuhar prayer in the mosque in your neighbourhood." So the Imam offered the prayer in the said mosque. After the prayer an announcement was made that all the gates of the mosque shall be closed, and that no one is to leave the mosque. The burglars, too had offered their prayer in that mosque. The Imam then went toward one of the gates, opened it and sat down on one side of the gate while he had the man sit down on the other side. He gave him the following instructions to say 'He is not a thief' when the person who left was indeed not a thief, and to keep quiet when the thieves left. The man acted accordingly - he said 'he is not a thief' when anyone else but the actual thieves left, and when the thieves left the mosque he, kept quiet. Thus the thieves were identified without his naming them - his belongings were recovered and he didn't loose his wife, either. This is what I call a good scheme. (*Muqasid Fikahial Ummah* p 216)

Funeral prayers are not offered for a rebel, a dacoit or one who killed his parents.

Question: Should a murderer be killed in retaliation or should he be sent to the gallows. What about his funeral - prayer? What if he had killed his parents? Should one offer the funeral prayer in case an open penetrator of the Holy law (Fasiq, Fajir) or an adulterer dies?

Answer: The funeral prayer is to be offered for every Muslim, even if he had committed major sins. If however a rebel or a dacoit are killed during combat, then they are neither to be given the last bath, nor is the funeral prayer to be offered for them. If a person who killed

his parents is killed in retaliation, then one is not to offer the funeral prayer for him. And in case he dies a natural death, then the funeral prayer is to be offered for him. Dignitaries and people of respect should however not join his funeral-prayers. (*Aap ke masam'ur in ke hal* 3/132)

The reality of 'Chillah'

Question: People engaged in Tabligh stress the importance of going for a 'Chillah'. What is the reality of 'Chillah' on basis of which these people make such recommendations?

Answer: Spending a 'Chillah' (i.e. forty continuous days) doing a certain good deed is indeed a very blessed act which strongly affects one's soul and inner self. Sayyidina Musa عليه السلام was given the Torah (i.e. he had secluded himself for forty days on Mount

The honourable Sufis, too, arrange 'Chillahs', hence it would be wrong to say that 'Chillah' is baseless. In one Hadith Messenger of Allah صلى الله عليه وسلم said:

سَلَىٰ اللَّهُ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يَدْرِكُ التَّكْبِيرَ الْأَوَّلِيَّ
بِهِ بَرَاءَتَانِ بَرَاءَةٌ مِنَ النَّارِ وَ بَرَاءَةٌ مِنَ النَّفَقِ

'Whoever offers "for forty days the prayer" in a congregation, without missing the first takbir shall be redeemed from the Fire as well as from hypocrisy provided he did so for the sake of Allah

(Tirmidhi 1/33. *Mishkat Sharif*, p 102 من التَّائِبَةِ section 10, حكم المسبوق

From this it is learnt that 'Chillah' affects a person's state in a certain manner. See when a man's seed finds it may in a woman's womb and settles down there, then during the next forty days it turns into what is known as 'Alaqah'. Then in the next forty days the 'Alaqah' turns into 'Mudhghah' (i.e. a lump of flesh). Then after forty days some parts of this 'Mudhghah' developed into bones, and then these bones are covered

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flesh. Then (after these three stages of forty days), life and spirit are blown into this lump of flesh and bones. (*Bayanul Qur'an*)

Once during the Caliphate of Sayyidina Umar رضى الله عنه, a man become madly infatuated with a woman. That woman however happened to be very modest chaste and bashful. Since she was also a very prudent lady she requested someone to convey the following message to that man 'Your matter will be decided only after you have offered for forty the prayer behind Sayyidina Umar رضى الله عنه without missing even the first Takbeer'. That person did so and within forty days his state was completely changed. His 'ove had turned into true love, not for that woman but 'for Allah! Love for Allah had penetrated each sphere of his being. When Sayyidina Umar رضى الله عنه was told about this he said

صدق الله ورسوله ان الصلوة تنهى عن الفحشاء والمنكر

'Allah and His Messenger صلى الله عليه وسلم spoke the truth. Indeed the prayer stops one from indecencies and evil' (*Fatmeh Rahmatiyah* 6/394)

Note: In a Hadith comes that the Messenger of Allah صلى الله عليه وسلم said: If anyone worship Allah for forty days with sincerity, then Allah causes springs of wisdom to gush forth from his heart. (*Rid: ul-Bayan*) (*Ma'ariful Qur'an*)

Should one offer the funeral-prayers for a person who had committed suicide?

Question: Is it permissible to offer the funeral-prayer for a person who had killed himself?

Answer: No doubt, committing suicide is a great sin, but the Holy Law has given permission to offer the funeral prayer for a person who killed himself. It is acceptable if religious dignitaries do not participate in the funeral prayer of such a person so that the people receive admonition, but it is necessary that the people do not bury such a person without having offered the funeral prayer for him. *

In a Hadith comes that it is obligatory to offer the funeral prayers for a deceased Muslim, no matter whether he was righteous or wicked **اوكد قل عليه الصلوة والسلام**.

In Durr-e Mukhtar comes **من قتل نفسه ولو عمداً يغسل و يصلى عليه** (If a person kills himself - even in case he did intentionally then (yet) he is to be bathed and the funeral prayer is to be offered for him. Fatawa are given in accordance with this.) Verily Allah knows best (Shams 1/315, Fatawa Rahimya 1/36).

The excellence of dying on Friday

Question. Mention has been made of the excellence of dying on Friday? Kindly provide some details regarding this.

Answer: The sacred Ahadith show that a person who dies on Friday, or in the night preceding Friday shall not be questioned by Munkir and Nakir

**ذكر ان من لا يسئل ثلثة - الى قوله - را لميت يوم
معة اوليتها**

Raddul Mukhtar me a Shams 1/

Concerning the names of some Prophets عليه السلام

1 - Adam means of wheatish colour. This name reveals of w complexion the father of mankind was

2 - Nuh means comfort. His father declared him to be a source of comfort and ease for him

3 - Ishaq mean laughing. He had a friendly, smiling face

4 - Ya'qub means one who comes behind. He was given this name because he clung to his brother Esau when he was born

5 - Musa means retrieved from water. He was given this name when he was taken out of the casket in which his mother had hid him

6 - Yahya means the realisation of his aged parents' hopes & longings

7 - Isa He was given this name due to his reddish complexion

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Allah has taken responsibility for five people:

Sayyiduna Muadh bin Jabal رضي الله عنه, narrated that he heard the Messenger of Allah صلى الله عليه وسلم say Allah has taken responsibility for a person who went forth in His way, and He has taken responsibility for a person who went to visit a patient, and He has taken responsibility for a person who goes to the mosque mornings and evenings, and He has taken responsibility for one who goes to the Imam in order to help him, and He has also taken responsibility for a person who sits at home, neither speaking ill of anyone, nor backbiting anyone. (Hayatus - Salsabih 2/815)

A strange incident about visiting a patient

It has been mentioned that when Abdullah bin Mubarak رحمته الله, fell ill - the same illness which led to his death - many people came to visit him. The Messenger of Allah صلى الله عليه وسلم said about such visits من عادكم فيحنف 'If any of you pays a visit to a sick person, then he should make it short.'

One should not stay too long with a patient, as there are times when a patient needs privacy, as there are a number of things he cannot do freely and conveniently in the presence of visitors. Let your visit be short and source of comfort and ease for the patient.

Anyway, once Abdullah bin Mubarak رحمته الله, was lying on his bed. One person came to see him. The visitor kept sitting, not even thinking about going back. Abdullah bin Mubarak رحمته الله, thought that if this person left, he could be alone, and fulfill some of his needs. However he did not consider it appropriate to tell him to leave. Quite some time had passed, but that person still did not seem like he is about to leave. Abdullah bin Mubarak رحمته الله, said to him. This illness is already distressing enough and the visitors cause me further inconvenience. They come to visit a sick man and cause him much trouble.'

He said that hoping that maybe this visitor would get the hint and leave but no! That person did not get it. He said to Abdullah bin Mubarak ر.ه ع.ب. 'Would you like me to close the door so that no one disturbs you?' Abdullah bin Mubarak ر.ه ع.ب. said 'Yes brother, close it, and make sure you close it from outside'

Well, there are some people cannot be dealt with but in such manner. But under normal circumstances one should try one's best not to let the other person feel one's increasing ennui. M. Allah - in His infinite mercy - grant us all the strength to put these Sunan into practice. Amun. (Isaah Khutbat 6/209)

A way of being blessed with a vision of Allah Messenger صلى الله عليه وسلم

The saints have mentioned that if a person sincerely desires vision of Allah's Messenger صلى الله عليه وسلم, he should on a Friday night (i.e. the night between Thursday and Friday) offer ten Rakat of Nafl prayers. In each Rakat he should recite after Surah Fatiha the Ayat-ul-Kursi eleven times and also Surah Ikhlas eleven times. After concluding the prayer, he should recite the following Du'ood one hundred times

اللهم صلى على محمد النبي الأسمى و على آله و أصحابه و
 ر.ه ع.ب.

If one does so for a number of times, then Allah might bless one with the honour of beholding the Noble Prophet صلى الله عليه وسلم, provided one has a true longing for this honour and keeps away from sins. (Isaah Khutbat 6/104)

Eight people shall not be questioned in the grave

In Shama has been mentioned the people who shall not be questioned in the grave are of eight types

- 1) - Martyrs
- 2) Those who die while guarding the frontiers of an Islamic state
- 3) Those who die from plague

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- 4) One who dies in a plague – infested area as a result from any (other) disease, provided he was patient and hoped for reward
 - 5) Siddiqin
 - 6) Children
 - 7) Those who died on a Friday, or the night before Friday
 - 8) Those who recite Surah Mulk every night (some mentioned Surah Sajdah along with Surah Mulk) And also those who recite Surah Ikhlas in their last illness
- The interpreter رحمه الله, further stated that the Prophets صلى الله عليه وآله, too, are to be added to that list, as they are of a higher rank than the Siddiqin. (Shum, p 272)

Ibrahim bin Adham's رحمه الله عليه, father's fear of Allah

It has been mentioned that once Ibrahim bin Adham's father رحمه الله passed by the orchards of Bukhara. He had sat down by a small stream (which was flowing through the orchards) to take ablution when he saw an apple floating in the water. He thought that there was nothing wrong if he would eat that apple, so he took it and ate it. After he had finished it, it occurred to him that he had not asked the owner for permission, and that he had acquired that apple in an awful manner. So he decided to go to the owner of that orchard, inform him and take his permission, so that the apple would become lawful for him. He knocked at the gate of the orchard through which the stream was flowing. A girl heard the sound and came out. He told her that he wants to see the owner of the orchard. The girl told him that the orchard was owned by a woman. He then requested her to take permission on his behalf for him to come and meet her. When he got permission, he went to her and told her what had happened. That woman said 'Half of the orchard belongs to me and the other half belongs to the Sultan. The Sultan however does not live here. He lives in Balkh which is a ten days journey from Bukhara. Since the woman had forgiven him her half of the apple' he was now eager to ask the Sultan to forgive him the other half thus he went to Balkh. When he arrived there, the royal entourage was making its round. He accompanied it and

told the king the whole story. The king said 'I can't say anything right now. Come to see me tomorrow.' The king had a very beautiful daughter, and many princes had asked for her hand in marriage, but her father, that means the king, had rejected them all, because his daughter was very pious and she held virt people in high esteem. This is why she wanted to marry a devout, pious abstentions person. When the king returned to place. He told his daughter about the incident. He also said he never saw such a devout, pious and abstentious person come all the way from Bukhara only to make half an a lawful for himself. When the girl heard this, she agreed to n that person. On the next day, Adham went to see the king. The king said 'I will not forgive you until you agree to marry daughter.' Adham first refused, but he was left with no choice but to give in. Thus the king gave his daughter marriage to Adham. When he went unto his wife, he found to be of a ravishing beauty, exquisitely made up and adon. The girl's residence, too, was superbly decorated. Ad however went to one corner and engaged himself in pr until morning. This continued for seven nights. Since the had not forgiven him yet the half apple, Adham thought may be he should remind him. The king however said 'I wil forgive you until you consummate the marriage with daughter. Thus Adham عنه had to consummate marriage. After he had taken his purification bath, he offered prayer, cried and fell down in prostration. The people then that he had breathed his last. The girl then gave birth to a Ibrahim. Since the king of Balkh did not have any offspring, Ibrahim inherited the kingdom. The incident how gave up the kingdom of Balkh is well-known, and its roots i this story. (Dafarnameh shah Bukhara 1/706)

Entering Paradise because of a single good deed.

On the day of Judgement there shall be brought a person w good and evil deeds are of equal weight. This person however no additional virtue to outweigh his vices. Allah His infinite mercy then tells him to go around and ask people whether they would give him a single good deed.

Scattered Pearls

account of a person will be a single good deed. I have and I need a most loose him. 'What have come deeds, but no say. 'I also n any record, a my good deed person then. A lab n happened. Lord I have whole story presence and yours. Come. Ibrahim (5/10)

Entering Paradise

There is a man good and evil. He declares that Paradise now shall come a which he expects and thus per down, because mountains. I shall plead angels to bring disobeyed him from Hell? I don't deserve parents. But to Hell, so I

account of which he would be allowed to enter Paradise. That person will then desperately beseech the people to grant him just a single good deed, but no matter where he'll go everyone will tell him "I fear lest my scale of good deeds will remain too light, and I need this good deed more than you." That person will almost lose hope, when he will come across a man who will ask him "What do you want?" he'll say "I need a single good deed, I have come across many people who have thousands of good deeds, but no one treated me generously." That person will then say "I also met Allah and there was only a single good deed in my record, and I don't think it will avail me anything, so accept my good deed as gift from my side and save yourself!" The first person then will return to Allah in a state of utter delight, and Allah - in spite of His being perfectly aware of what had happened - will ask him "How did you fare?" He will say "O Lord! I have accomplished my task (then he will tell him the whole story)." Then Allah will let the other man come into his presence and say "Today My generosity shall be far greater than yours. Come take your brothers' hand and go to Paradise" (AT-Tajmeel 1/311, *Interpretation* 12/160).

Entering Paradise because of wishing one's father well

There is another incident, similar to the one above - a person's good and evil deed shall be equal in weight. Allah will then declare that this person neither belongs to the dwellers of Paradise nor to the denizens of Hell. Then suddenly an angel shall come and drop a paper on which 'Uff' (i.e. a word through which he expressed his displeasure with his parents) is written, and this piece of paper shall cause the scale of evil deeds to go down, because 'Uff' is a word which outweighs even the mountains. So this person shall be convicted to go to Hell. He shall plead to be saved from Hell. Allah will then order the angels to bring that person back. He will say to him "O you who disobeyed his parents, why are you pleading to be released from Hell?" He will say "O Lord! I am condemned to Hell, and I don't deserve to be released from it because I disobeyed my parents. But I have seen that my father, too, has been sentenced to Hell, so I have come to request you to release my father and

double my punishment instead.' On hearing this, Allah shall break into laughter and say 'In your life-time you were disobedient to him, and now you saved him. Come, take your father's hand and go to Paradise!' (Al-Takwīn 1/319, Zaqan 12/319)

A strange incident about entrusting something to Allah

Allaman Dadar, رحمه الله, wrote: I found in a number of book tradition which Zaid bin Aslam had related from his father said, Once while Sayyidina Umar رضي الله عنه was sitting in assembly, addressing the people, a man and his son enter upon them. When Sayyidina Umar رضي الله عنه saw the child, said 'I never saw anything which more closely resembles crow then this crow of yours (by this he made an allusion to child's dark complexion)

That person said 'O commander of the Faithful his mother gave birth to him after she had died. When Sayyidina Umar رضي الله عنه heard this, he sat up straight and requested the stranger to him the whole story. He said "O Commander of the Faithful once I intended to go on a journey. The boy's mother was expecting at that time. She said to me 'You are leaving me a time when I am heavy with child?' I said

استودع الله بما في بطني (I entrust to Allah what ever is in my womb)' Then I left. Several years had passed before I returned home. When I reached there I found my dwelling locked. I was told that my wife had died. I recited فاتحته (The opening) then I went to my wife's grave. My cousin was with me. I stayed at the grave for very long and kept crying. My brother tried best to console me. Finally he suggested that we should leave. We had hardly gone a few steps when something like fire lit the graveyard. I asked my cousin 'What is this fire?' He said 'This fire becomes visible at your wife's grave every night. When I heard this I said 'فاتحته (The opening) she was a pious woman and she regularly offered the Tahajjud prayer. Take me back to her grave.' So he took me there again. When we had reached the graveyard. My cousin decided to stay at the gate, and I went alone to my wife's grave. When I reached the grave I saw that the grave was open. My wife was sitting there and t

Scattered Pearls

boy was from my noble addition. Allah, take you would go had hardly passed. Commander true' (Hajjat)

Coming home Allah's way

Abdur Rahmān رضي الله عنه once was expecting at experiences. After situations which seven years. Rahmān's mother she realized it possible for her husband had finally came a splendid. He knew his Father and son. Rahmān thought Allah! Are you of Allah, how they began to many spectacles. Rahmān too, got to see the same spread near the and other Muslims. Rahmān and several great teachers. Farwakh. By the king. Farwakh when you had

boy was frolicking around her. Suddenly a voice from the invisible addressed me 'O you who had entrusted something to Allah, take your trust. And had you entrusted your wife as well, you would get her back, too' when I heard this I took the boy. I had hardly picked him up when the grave became level again. O Commander of the Faithful, I swear by Allah that this story is true!" (*Hidayatul Hameem* 2/180)

Coming home after having spent twenty -seven years in Allah's way

Abdur Rahman Farwakh father of Imam Rabi'ah Ar Ra. ربيع بن رافع once was sent on a mission to Khurasan. His wife was expecting at that time. He left 23000 Dinar for her, to cover her expenses. After reaching Khurasan, he had to face various odd situations which caused his return to be delayed. Thus twenty-seven years passed before he could finally return home. Rabi'ah's mother was a very wise noble-minded woman. When she realized her son's potential, she arranged the best education possible for him, thus she spent the whole amount which her husband had left behind on her son's education. When Farwakh finally came back to Madinah Munawwarah, he did so in splendour - he was mounted on a horse, holding a spear in his hand. He knocked the door of his house. His son came out. Father and son thus stood face to face - not knowing each other. Rabi'ah thought his father to be a stranger. He said 'O enemy of Allah' Are you attacking my home? Farwakh replied, 'O enemy of Allah, how dare you enter my home?' It took not long before they began to physically assault each other. The tumult attracted many spectators, and within no time Imam Malik bin Anas ربيع بن مالك, too, got to know about the mother. Rabi'ah was a youth then, but the fame of his knowledge and scholarly excellence had spread near and far. Great scholars like Imam Malik ربيع بن مالك, and other Mashaikh would attend his lectures. Imam Malik ربيع بن مالك and several other scholars arrived at the scene to help their great teacher. When Imam Malik arrived, Rabi'ah said to Farwakh, 'By Allah, I shall not give in until I've brought you to the king.' Farwakh said 'Why would I not bring you to the king when you have entered upon my wife -and even dare to raise

such a hue and cry among the people" when the spectators saw Imam Malik bin Anas ربه الله come they all fell silent. Imam Malik said to Farwakh 'Old man, may be you should stay any where else' Farwakh said 'But this is my own house I am Farwakh, the slave of such and such' When Rabi'ah's mother heard this, she came out and said 'Yes Farwakh is my husband. And Rabi'ah is my son I was expecting Rabi'ah when Farwakh had to go to Khurasan' Now that the confusion was resolved father and son embraced each other and cried. Farwakh went inside. He gestured toward Rabi'ah and asked her 'This is my son?' She said 'Yes' Then he asked her about money which he had left with her. He also said 'Take these thousand Dinar I have with me' Rabi'ah's mother had spent the money on her son's education. She said 'I have buried money. I will dig it out in a couple of days. There is no need hurry' Rabi'ah then went to the mosque and delivered a lecture which was attended by Imam Malik, Hasan bin Zaid, Abi Ali and other outstanding scholars.

When Rabi'ah's mother was sure that the lecture was in progress she said to her husband 'Go to the mosque and offer your prayers there' So Farwakh went and offered his prayer in Noble Prophet's صلى الله عليه وسلم mosque. After the prayer he found that someone gave a lecture on Hadith, and that crowd of people had come to attend this lecture. He too, fell like attending this lecture. As he drew close, the people made room for him. Fearing lest his lecture would be disrupted, Imam Rabi'ah bowed his head, and pretended like he had taken no notice of the arrival. Thus Farwakh was not able to recognize his son. He asked the people 'Who is that man?' They said, 'He is Rabi' bin Abi Abdur Rahman.' He said 'Indeed, Allah granted his son a very high rank.'

When he returned home. He said to his wife, 'Today I saw my son in such an honourable position in which I never saw any other scholar or jurist' She said, 'What do you prefer, the modest or the exalted rank of your son?' He replied 'By Allah, his honour is much dearer to me than the money.' On hearing

Scattered P
she said: I
exclaimed "

she said 'I had spent the whole money on him I amash
exclaimed 'Well spent, indeed' (*Tanka Beglola* 9425)

EMPTY

PAGE

Glossary: Swahili

amadithi

amali

amasa

amsh

ayuh

ayatal kauri

azim

azi

chellai

da li

da'wale

da'wale

da'wale

da'wale

gitar Thawir

hadithi

bayat wa Maba

hijrah

Kun'yabu

Kurudi

mtawala wa la q

mtawala

mtawala

mtawala

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GLOSSARY

ahadith:	(plural of hadith)
amr	incantation
anwar	the Madinans who welcomed the muhajirs
arsh,	Throne (Allah's)
ayah	verse of the Quran
ayatul kursi,	verse 255 of surah al-Baqarah
azan	call to prayer,
azl:	coitus interruption.
chilla:	forty days devoted to worship
da'it	preacher, inviter to Islam, to righteousness
da'wah:	effort of speaking,
dhaikr	effort of thinking, remembrance of Allah
du'a:	effort of asking, prayer, supplication.
durud:	invoking blessings on the Prophet ﷺ
ghar Thaur:	the cave Thaur where the Prophet ﷺ and Abu Bakr ﷺ, hid themselves for three days while migrating to Madinah to conceal themselves from the disbelieving Quraysh who pursued them
hadith:	Prophet's saying, doing and tacit approval
hayat un Nabi,	Prophet's ﷺ being alive (see example in this book, Scattered Pearls, p97).
hijrah:	migration to Madinah from Makkah by the Prophet ﷺ and his companions
Kuniyah:	an honorific name of paternity or maternity or profession or peculiarity of anyone so named
Kursi:	Throne (Allah's)
la hawla wa la quwata illa billah:	There is no might and no power save with Allah.
mu'dahir:	one who is lax in religion.
muhajir(un):	those who migrated to Madinah from Makkah.
rain:	black spot caused by sin (the Qur'an, 23:14 -rust).
sadaqah jariyah,	perpetual charity
sahabah:	Prophet's ﷺ companions
salah,	prescribed and optional prayer
shat:	a narrow bridge over hell leading to paradise
subhan Allah:	Allah is without blemish
surah,	chapter of the Quran

ta'leem	teaching, effort of listening	
taht in:	generation succeeding the sahabah	
tahtagh	to convey or preach message of Islam and invite people to righteousness and forbid evil	
tafsir bi aqwal sahabah wat ta'afin	exegesis based on the sayings of the Prophet's companions and their followers	179
tafsir bi ra'i	exegesis based on one's own opinion	
tafsir	exegesis, commentary of the Quran	
tahyat, al	see tashahhud	
tasawwuf	mysticism	
tasbeeh	glorifying Allah, rosary	
tashahhud:	the recital of greetings (attahiyat) in the last sitting, or second and fourth sitting during salah. Also recited as oath	
awakeef:	trustworthy (for Allah)	
wad khauf	having a bad secretly	

Akbar, Taht in: 179
 Abdulah bin al- 179
 Abdullah bin al- 179
 Abdullah bin al- 179
 Abdullah bin al- 179
 Abdullah bin al- 179
 Abdullah bin al- 179
 Abdul Rahman 179
 Abdul Rahman 179
 Abu Bakr 21, 34
 159, 161
 Abu Bakr 42
 Abu Hanifa 8
 Abu Hayyan 12
 Abu Harunah 2
 31, 38, 69, 71
 169
 Abu al- 169
 Abu Khazimah 4
 Abu al- 4
 Abu al- 51
 Abu Qatadah 15
 Abu Rabi 33
 Abu Sa'ad Khaw 179
 Abu Sa'ad bin Hu 179
 Abu Sofyan 45
 Abu Umarah 4
 Abu Yusuf 98
 Abu al- 179
 Adam, Prophet 179
 Ahmed bin al- 179
 Ash'ath 31, 32, 51
 Ali Thana, Mujad 179

INDEX OF NAMES

A

A'ala, *Julan* 118, 119
 Abdullah bin A'asa Rabbah 145
 Abundah bin Ja'far 93
 Abdullah bin Salim 124
 Abdullah bin Ubayy 105
 Abdullah bin Maharik 167
 A'ishah Rahman bin Araf 8
 A'ishah Rahman Farwakh 173, 174, 175
 A'ishah Rahman Hakterew 53
 Abu Bakr 21, 34, 101, 179, 140, 150, 159, 160
 Abu Darda 142, 150
 Abu Hawth 14, 65, 99, 161, 162
 Abu Hayyan 126
 Abu Hurayrah 22, 27, 34, 41, 49, 50, 51, 58, 59, 71, 80, 82, 93, 143, 145, 149
 A'ishah Ja'far 96
 Abu Khuzaimah 38
 Abu Lababah 44
 Abu Nu'aym 51
 Abu Qasab 152
 Abu Rafi 33
 Abu Sa'eed Khudri 58, 66
 Abu Sa'ih bin Hana 69
 Abu Sa'fyan 45
 Abu Umamah 64, 179, 144, 160
 Abu Yusuf 98
 Abul Asa bin Rabi 44
 Adam, Prophet 166
 Ahmed bin Habbal 113
 A'ishah 31, 32, 51, 54, 86, 144
 Aid Tham, Mujaddid 78

Al bin A'asa Talib 27, 28, 32, 36, 39, 40, 44, 50, 55, 55
 Amir bin Rabbah 69
 Amir bin Asa 105, 57
 Amir bin Thum 48, 49
 Amir bin Husein 99
 Amir 21, 31, 79, 86, 92, 93, 141
 Anasah 164
 Anwar Ali Hanawi 83
 Asma bin Yazid 144
 Atikah bin Zaid 72
 A'raf Ashur 78
 A'raf bin Malik 76
 A'raf bin Malik Ashur 91
 Ayas bin Sa'adah 33

B

Buraq bin Ma'mar 72
 Buraq 119
 Buraq 95
 Buraqah Asa'iq 74, 76

D

Dallah 172
 Danyal, Prophet 61

F

Farrah 97
 Fudayl bin Ayyah (Inadi) 51

H

Habbal bin Anwar 45
 Hay Imdadullah 42
 Hayy bin Yusuf 75
 Hakim bin Hazzam 146
 Harith bin Kaddah 109
 Haruth bin Husein 31
 Hasan 25, 27, 158

#Hazzam 56

*Hudhayfah 22, 40
 Husain Ahmed Madani 97
 Husain 23, 27, 156

I

Ibn Abbas 38, 40, 54, 85, 147
 Ibn Asad 104
 Ibn Asakir 23, 59, 153
 Ibn Qasbiqul Ahd. 95
 Ibn Hajar Asqalani 95, 154
 Ibn Khayyat 99
 Ibn Mar'ood 44, 54, 76
 Ibn Qasa 103
 Ibn Umar 57, 79, 86, 148
 Ibrahim Adham 169
 Ibrahim, Prophet 95
 Iman bin Husayn 56
 Inamul Hasan, 37
 Isa Prophet 83, 169, 166
 Ishaq, Prophet 166
 Ismail bin Muhammad 72
 Ismail Prophet 95

J

Jarid bin Abdullah 25
 Jibril 22, 23, 37, 56, 76, 82
 Jilani (see Abdu Qadir)
 *Junaid 18
 Jundub 143

K

Khadamah Sirr Wahb 109
 Khadijah 44
 Khalid bin Walid 81
 Kinanah bin Rabi' 45

M

Maulik, Imam 113, 115, 172.
 Malik bin Anas 79
 Maluk bin Dinar 19
 Mahtab bin Abu Suwayh, 41

Maqdad 44
 Ma'awiyah 50, 82, 86
 Muadh bin Jabr 22, 38, 39, 81, 132, 148, 167

Muadh bin Jabr 27
 Muhammad Adam Bhawati 33
 Muhammad bin Ka'b-Qurazi 31
 Muhammad Shah Usmani 52
 Muhammad Umar Palanpur 13, 1
 Mus'ab bin Umar 62
 Mus'ab bin Zubair 43
 Musa, Prophet 40, 49, 95, 154, 166

N

Nawafi bin Mahab 103
 Nebukadnezzar 61
 Nah, Prophet 166

R

(Razi) Fakhruddin Razi 90
 Rabi' bin Kharitham 74
 Rabi'ah al-Rai' 179

S

Saad bin Abu Waqqas 32, 109
 Saad bin Khawlah 32
 Saadi 136
 Sa'd bin Musayyib 87
 Sa'd ibn Jubayr 74
 Salih, Prophet 95
 Salim 78
 Salman Farsi 31, 53, 96, 158
 Samarah bin Jundub 120
 Sayid Ahmad Hamani 95
 Shah Abdul Ghani Palanpuri 42
 Sulaiman, Prophet 95
 Shawa'id bin Ghaffar 37
 Suyuti 97, 140

T

The'labah 93

124

Thabit bin Ratan

Thabit 94

Uladah bin Saad

Uladullah bin

Ulayyah bin

Umayyah bin

Umayyah bin

Umayyah bin

Umayyah bin

Umayyah bin

Umayyah bin

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Umayyah bin

Umayyah bin

Umayyah bin

Umayyah bin

Thabit bin Banasa: 42

Thabit: 94

U

Ubadah bin Samit: 91

Ubadah bin Uthala: 55

Ubaydullah bin Muhammad: 37

Umar bin al-Khattab: 31, 33, 34, 39, 40,
43, 56, 71, 72, 73, 76, 81, 107, 128,
129, 156, 157, 165, 172

Umar bin al-Sakran: 154

Umar bin Abdul-Azza: 49, 69

Umar Aiman: 37, 58

Umar Darda: 142

Umaray: 48

Umarah bin Zaid: 85, 142

Uthman bin Affan: 30, 34, 70, 106

Uyaynah: 19

Uzair, Prophet: 95

W

Wahla bin Asha: 142

Y

Ya'qub, Prophet: 166

Yahya Andarusi: 30

Yahya bin Abu Rashed: 76

Yahya, Prophet: 166

Yarus Palanpur: 15, 4, 67

Yarus, Prophet: 95

Yusuf, Mawlana: 7

Yusuf, Prophet: 81, 156

Z

Zaid bin Aslam: 172

Zaid bin Harithah: 46, 85

Zannah, daughter of Prophet: 47

Zannah: 44

Zakarya, Mawlana: 18

Zayla: 105

Ziyad bin Sakran: 63

Ziyad: 103

Zubair bin Awwam: 44

INDEX OF SUBJECTS

A

ablution (if intact): 50, 59, 100

ablution, prayer during: 75

abortion: 108

aching foot: 70, 71

advice to Mu'awiyah: 87

advice, seven: 62, 63

advice of Umar, six: 110

advice, five: 86

advice, three: 33, 67

affliction of others: 142

ailments, prayer for: 75

alcohol: 98

Allah in dream: 65

Allah, rely on: 90

Allah's name, to blaspheme: 67

Allah's names on sun: 154

allegiance, pledge of: 91

name-giving: 31

and: 161

angel described: 25

angels with human beings: 30

anger: 80, 84

arabes to paradise, ten: 93

awake, prayer for: 71

arrogance: 31, 136

authority to understanding

delegating: 55

ayst al-karr: 41

lajan in sun of grievous etc: 38, 59

arab, benefits of: 28, 29

azl: 149

B

behaving like opposite sex: 34

bidding, period: 22

birth control: 169

baṣṣalāh, aspect for: 40

books, love of: 15, 16

bangles in house: 162

C

children, correcting misbehaving: 114

chilāh: 164

comfort not for the pious: 148

commentaries on matches: 51

companions, merits of: 108

congregational ṣalāh: 58

creation, days of: 27

cricket on TV: 62

curse on ogler: 34

curse on six: 55

curse, Muṣṭafī: 69

D

dates of Abu Hurairah: 34

debt, enormity of: 152

deed not small, appreciated: 30

deed, brief: 35

deeds, heavy: 58

desires like idol: 152

despair: 57

dhikr: 119

clim of angels: 37

difficulty, prayer for: 23, 24

disobedient is diverted: 50

dream of the Prophet: 25

dream, Allah in: 65

dreams of infidels: 61

dreams, true: 62

du'a: 119

durud: 28

E

eating, etiquettes of: 96

employment, see job

evil eye: 22, 69

eye brow plucking: 54

F

falesthood: 64

Fir'aṣen: 69

forbidding evil: 22

Friday prayers: 80, 97

Friday, death on: 166

funeral ṣalāh of robbers, etc.: 120, 163

funeral ṣalāh of suicide: 165

G

garments, wearing: 56

gift of poor: 85

glorifying Allah: see Subḥan Allah

—, food and drink of: 64

—, reader of: 64

—, sitting of: 64

—, speech of: 64

—, summoning of: 64

—, trap of: 64

good fortune: 83

governors, good or bad: 51

H

ḥayat un Nabi: 97

horizontal quds: 35

hearts, kinds of: 108

hoarding food grain (etc): 133

I

indigence- protection from: 42

indigence: 111

ink heavier than blood: 56

intention is the essence: 136

intoxication: 64

163

Islam, effect in: 2

Islam, refuge from

job, to get a: 112

judges' qualifications

Labarāh wa la q

language of before

language to which

letter, beginning:

malice: 84

man's friends: 13

market place: 64

memory, better: 1

money prevails, A

criticisms: 99

moderation: 138

mosque, etiquette

mosque, frequent

mosque, merit of

129

mourning: 87

murderer: 26

musical instruments

names, giving: 66

night before Friday

Nila, letter to drive

notes, making: 15

obscenity: 64

olive oil: 153

oppressor, rebuff

invitation: 143

parties: 81

Islam, effort in: 21

I

join, refuge from: 123

job, to get a: 112

judge's qualification: 128

L

Lahwala wa la quwala illa billah: 78

leftover of believers: 94

leniency to wicked: 22

letter, beginning: 79

M

malice: 84

man's friends: 134

market places: 44

memory, better: 111, 112

mercy prevails, Allah's: 51

miswâb: 99

moderation: 138

mosque, etiquettes of: 125, 126

mosque, frequenting: 58

mosque, merit of building: 127, 128,
129

mourning: 83

murkar nakir: 70

musical instruments: 52, 64

N

names, giving: 68

night before Friday: 88

Nile, letter to river: 157

notes, making: 15

O

obscenity: 64

olive oil: 153

oppressor, subduing: 111

orientation: 143

P

paradise: 82

Paradise for kindness to father: 171

paradise for righteous: 21

Paradise on one deed: 170

paradise without salah: 48

phrases not good: 38

poetry help after death: 23, 26

poverty, protection from: 42

prayer against robbers: 79, 110, 162,
163

prayer for Allah's proximity: 66

prayer for freedom: 78

prayer for good looking children: 98

prayer for heart trouble: 109

prayer for insanity: 86

prayer for memory: 111

prayer in morning/evening: 120

prayer of ice: 83

prayer revives child: 92

prayer, Allah inspires to make: 74

prayer, heart-rendering: 10

prayer: 57

prayers accepted: 74

prayers answered: 87

prayers for family: 140

prayers that Allah may suffice: 77

preacher described: 134

Prophet and a Jew: 151

Prophet and an immodest woman:
160

Prophet, eight of: 97, 160

Prophet's character: 35, 132

Prophet's company in paradise: 57

Prophet's fear for animals: 41

Prophet's martyrdom, rumour of: 62

Prophet's prayers: 71

Prophets names of: 166, 167

possessing on Prophet's forehead: 38

protection by women: 46

proud person: 31, 138

Q

Qur'an, memorising: 112

R

Ramadan, merits of: 66

reckoning, easy: 144

refuge, seek: 69

repentance, reality of: 135

robbers, bandits etc.: 163

S

sadaqah jariah: 19

salaam: 71

satan like a wolf: 59

seed of paradise: 85

shade for seven: 59

sin, six: 107

sinner, hope for: 103

sins and black spots: 50

sins, parable of minor/major: 50

slander: 114, 115, 116

snake, protection from: 158, 159, 160

stories of great people: 19

subhan Allah, saying: 57, 63, 64, 75,
130

Sufi: 164

outside: 165

sun has Allah's names: 154

sustenance, prayer for: 71

T

tabligh before Friday: 88

tabligh, prayer when going for: 124

tabligh 15, 16

tahsil bi ai: 15

tahsil in thousand volumes: 130

tasawwuf: 88

tashfir: 102

tashahhud: 131

tattooing: 54, 64

tawakkul, see Allah, rely on

tear shed in fear: 56

teeth of gold: 103

teeth, spacing: 55

television: 52, 136, 137, 138

Thaur, cave: 159

thieves, protection from: 79, 110, 162,
163

ties of kinship: 116, 117, 118, 119

U

umrah, excellence of this: 60

V

verses that Allah wrote: 40

vices of Bani Israel: 22

vow: 95

W

wailing: 85

water, walking over: 141

whipping, compensation for: 33

wife, kind treatment to: 89

wife, righteous: 48

will of Umar: 36

wine: 98

wives, fair treatment to two: 38

women, three kinds: 84

worldly life, love of: 22

worldly person: 141

worship for forty days: 62

wretchedness: 88

wrongdoing, three kinds: 48

Z

Zainab's necklace: 45

Apart from a Muslim's responsibility to himself and his family, Islam imposes on him a responsibility to society. It is his duty to enjoin the reputable, or righteousness, and to forbid the disreputable or what is wicked. The Prophet ﷺ said that if this duty is not discharged then Allah will send punishment to all the people. He also said that when sin is committed on the land and he who sees it disapproves of it then it is as though he was not there. He also said, "If people see wrong being done and do not change it then Allah will punish them too with the wrong-doers." This book is the English translation of *Bikhray Moti* by Mawlana Muhammad Yunus Palanpuri . As its title indicates, it is a collection of brief ahadith and beneficial topics. They are borrowed from the Mawlana's personal note book in which he jotted down for his own memory any interesting useful topic that he came across. Since this is not a planned writing, no regular order or sequence is found or claimed.

We do hope readers will enjoy reading this book and we pray that it be beneficial to them. May Allah let the lives of our respected elders be great guides.

Darul-Ishaat takes pride in presenting this first part of Scattered Pearls.

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